

JESUS,
MARIA,
JOSEPH:

O R,

The devout Pilgrim of the
ever blessed Virgin
M A R Y.

In his Holy Exercises

Upon the sacred *S* JESUS,
Mysteries of *S* MARIA,
C JOSEPH.

With the charitable Af-
sociation for the Relief of
the Souls departed.

Published for the benefit of the pious
Rosarists, by *A. C.* and *T. V.* Religious
Monks, of the Holy Order of *S. Bernard.*

Printed at *Amsterdam*, Anno, 1663.



THE FIRST
To her most sacred
MAJESTY,
CATHARINA,
Queen of
Great Britain.

Madam,



What we published
some years past in
a more ample man-
ner, and Dedicated to the
Glorious Queen of Hea-
ven; we now in a contracted
form, Dedicate to You, the
great Queen of this Island.
And although, since your

1701.
A 2 happy

THE EPISTLE

happy arrival amongst us,
 none (that we know) have
 hitherto appeared before
 your Majesty with any
 presents of this nature; yet
 we hope our being first in
 diligence, will not be con-
 strued a forwardness of pre-
 sumption, but rather (as we
 really intend it) the perfor-
 mance of a duty, wherein
 we conceive our selves to
 stand more engaged to your
 Majesty, than many o-
 thers; in regard that our
 very subsistence depends (af-
 ter God) in a peculiar man-
 ner,

DEDICATORY.

ner upon your Patronage
and Protection.

But that which chiefly
both excuseth and encoura-
geth the boldness of this our
address to your sacred Ma-
jesty, is the matter and sub-
ject of this little Book we
bring; correspondent to its
title of Jesus, Maria, Jo-
seph, the three lovely names
and objects to which your
solid Piety bears so singular
a respect and veneration:
Piety, which being thus
strictly allied to your high
A 3 place

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place and dignity, and with-
all tempered with so obli-
ging a sweetness and conde-
scendency, draws a reve-
rential admiration from the
most sensual and insensible
souls, in proportion as even
they who are altogether a-
verse from your opinion in
point of Religion, are ne-
vertheless forced to praise
the resolute Piety of your
Devotion; and although
they will not yet brook your
Practise; yet they cannot
chuse but be already in
love

DEDICATORY.

love with your Person.

Now Madam, since this your Piety (though most punctual in the performance of all Religious Duties) seems more particularly eminent in promoting, after Gods honour, that of his Holy and Immaculate Virgin-Mother Mary, (who was ever esteemed by all Orthodox Antiquity, to be the Headwork (next to the sacred humanity of Gods Son himself) of all our Creators glo-

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rious products;) as appears
by your singular affection
to the holy Rosary: We
have therefore purposely em-
ployed the major part of this
small Treatise, in expli-
cating the Parts and My-
steries of the said Rosa-
ry, for their benefit and
instruction, who are desi-
rous to imitate your Ma-
jesty in this most efficaci-
ous manner of Prayer, so
highly priz'd by our Pre-
decessors, and so profita-
ble to all such as with
right

DEDICATORY.

right Intention, sincere Humility, and fervent Devotion, will be pleas'd to make use of it.

And the expectation of this great profit, gives us good hopes of your Majesties gracious acceptance of this our mean Oblation, which we accompany with our constantly continued Petitions to the Throne of Mercy for your Temporall and Eternall Felicity; these being the best and only proofs we
can

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can give of our perpetuall
gratitude, and of the high
and hearty respects of,

Madam,

Your most humble,
most obedient, and most
faithful Servants, Sub-
jects and Chaplains at
the sacred Rosary Altar,
A. C. and T. V.

A N

Advice to the devout

ROSARISTS.

WE here present
you (most dear
and devout Bre-
thren and Sisters of the sacred
Rosary!) with an iterated
Edition of our former *Jesus,*
Maria, Joseph; wherein if we
have left out some things
which were convenient for
your instruction, yet surely
we are confident to have
omitted nothing which is ne-
cessary for the daily practise
of your devotion; so that it
will

An advice to

will prove (as we conceive)
not much less profitable, and
yet much more portable than
the former; to which you may
notwithstanding have perpe-
tual recourse upon all occasi-
ons, when you desire a more
ample explication of the sa-
cred Mysteries, a more parti-
cular examination of the In-
dulgences, or a larger dilata-
tion of your Affections. And
we have (in lieu of what is
here left out, made an additi-
on, (which we doubt not will
be most grateful unto you,)
of that pious *Association for the
relief and assistance of the poor
Souls suffering in Purgatory*, as
you shall find it described in
the end of this New Impres-
sion.

In

the devout Rosarists.

In summe, we doubt not,
but *this* will both excuse us,
and satisfie you; that we have
proceeded herein (as we
hope) according to right rea-
son, as well as with mature
deliberation: For since we
took up the resolution of pre-
senting this Book to our gra-
cious *Queen Catherine*, we ha-
ving nothing else whereby
we could better testifie our
gratitude for the great favour
of her protection than a Trea-
tise of the sacred *Rosary*, to
which her Majestie is singu-
larlie devoted, (We tell you, O
Rosarists! of this her devotion,
for the comfort and encourage-
ment of yours; and we propose
her to you, for a Pattern worthy
your

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your imitation;) it ought rather (if the mean we aym at cannot be attained,) to be too compendious than over tedious.

Now for that this *Abridge-ment* will probably fall into the hands of some who have not seen that larger explication; it is thought convenient to transerre from thence hither these few notes, as seeming to be very useful for each Rosarists edification and instruction.

i. *Concerning the Title of our Blessed Lady of Power.*

This is the Sir-name (if we may so phrase it) of our sacred

the devout Rosarists.

sacred *Altar of the Rosary* : And
(amongst the many Titles
which are in several places at-
tributed to the sacred Virgin-
Mother, according to the se-
veral dictamens of each de-
vout Assembly, as of *Pity, of*
Vertue, of Grace, of Comfort, of
Mercy, of Deliverance, &c.)
We made choice of *this Title*
as the most glorious, of *this*
Quality as most capable to call,
invite, and encourage all peo-
ple to fly to her patronage, of
this Name which only pro-
nounced cannot choose but
afford present comfort: wher-
fore in all your dangers, diffi-
culties, and distresses; think
upon your *Mother of Power,*
(O devout Rosarists!) call
upon

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upon your *Mother of Power*;
Let her not (*saies a holy Fa-
ther*) depart from your
mouth, let her not depart
from your heart, calling upon
her you despair not, thinking
upon her you erre not; she
holding you fall not, she pro-
tecting you fear not, she gui-
ding you faint not, &c. How
properlie then, (*O children
of Mary!*) do we entitle our
Mother Powerful, since (*saies
our learned and devout Do-
ctor Damian*) the Almighty
hath so highlie priviledged
her with all Power in Hea-
ven and Earth? And there-
fore, be sure (with our melli-
fluous *St. Bernard*) to depo-
site in *Maries* Hands whatso-
ever

the devout Rosarists.

ever you desire to offer up to the divine Majestie, that so your oblation may ascend to the source of grace by the same channel whereby Grace descended unto you, &c. And (concludes this devout Father,) since your all-powerful *Creator* hath in mercie provided this powerful help for you, take special care to place in *Maries* powerful and grateful hands whatsoever petition you desire to prefer to her divine Son, if you would not have it to miscarrie and receive a denial:

2 Of the Antiquity of the Rosary.

Though the general devo-
tion

An Advice to

tion of all faithful Christians towards the sacred Virgin Mary, is as ancient as our Faith and Christianitie themselves, (she being constituted the Churches Mother by the bequest of her blessed Son, when he uttered those words to St. John (as his last Will and Testament) on the Cross, *Son behold thy Mother* ; Nor did ever yet any true Catholick, acknowledging God for his Father, and Christ Jesus for his Brother, exclude Mary from being his Mother : Yet this particular manner of honouring her, this pious method of praying to her, this Confraternitie of the sacred Rosary, had its first institution from
the

the devout Rosarists.

the glorious St. Dominick
above four hundred years
since, and its decayed use was
zealously renewed by the
blessed Father *Alanus de Rupe*,
two hundred years past: For
though our glorious Father
St. Bennet, (as the said *Alanus*
relates,) that most worthy Pa-
triarch of Monks, chose the
Psalter of the Blessed Virgin
for his familiar and perpetual
companion, and so deserved
to become the famous Foun-
der of Monastical institution,
(as *Bucelinus* also in his *Meno-*
logium largely demonstrates,)
yet we pretend not to make
him the Author of the *Rosary*,
according to the sacred me-
thod as it is now recited; No,

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This praise belongs properly
to the blessed St. *Dominick*.

3. *Of the excellency and Utility
of this Institute of the Rosary.*

First, It is of that *large extent*, that it hath spread it self
over the whole habitable
World, and acknowledges no
other limits, than those which
bound the universal Church.

Secondlie, It is of that *generality*, that no person is excluded
from its participation;
not the *Husbandman* in the
fields, not the *Tradesman* in his
shop, not the *Traveller* in his
journey, not the *Unlearned*
for his ignorance, not the *Woman*
by her Sex, not the *Married*

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ried by their state, not the *Younglings* by their simplicitie, not the *Aged* by their impotencie, not the *Sick* by their infirmitie: brieflie, not any devout and *faithful Christian* by any calling, or condition whatsoever.

Thirdlie, It is of such easinesse to learn, and facility to practise, as that it requires no more knowledge than mee-
lie the skill to recite the *Pater* and *Ave*, no more expences than the price of a pair of *Bedes*, no other place than where each person lives, no other posture of the body than that in which devotion finds us, whether it be standing, sitting, lying, walking, or kneeling. a 3 Fourth-

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Fourthly, It is of that infinite *Spiritual profit*, that it is impossible in few words to be expressed: *First*, in respect of the special Patronage and Protection of the blessed Virgin. *Secondly*, in respect of the Community of merits, amongst the members of this sacred Rosary. *Thirdly*, in respect of the vast treasure of *Indulgences*, Pardons, Jubili-
lies, &c. given and granted (by the prime Pastors of the Church, the general Dispensers of Divine Blessings, the universal Stewards of celestial riches,) to this our holy Confraternity: *Indulgences*, so authentical, as no Catho-
lique can deny them or doubt
of

the devout Rosarists.

of them ; so ample, as no association ever had larger ; so many, as to mention them would make up a volume ; there having been scarcely any Pope since *Urban the Fourth*, who hath not freely opened the Churches store-house, and added new favours to his Predecessors liberalitie ; insomuch as there are extant above forty authentick Instruments issued forth of that highest spiritual Court for the approbation, confirmation, and ornament of this our Confraternity. *Fourthly*, in respect of the confidence and comfort in the article of Death, &c. with many other spiritual profits, benefits, and blessings which

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accrue to you (O devout Rosarists !) by your being faithful members of this sacred Confraternity ; And all these are great helps *to live well and dye well*, which is the happiness we all aym at ; and for the obtaining of which we will pour forth our hearty and dayly prayers at this sacred Altar both for our selves, and for you ; our *devout Brethren and Sisters of this renowned Arch-Confraternity of the holy Rosary.*

The

The Festivities of our Bl. Lady,
according to the monthly days
upon which they are celebrated.

JANUARY 22.

THe Feast of the Esponsals of the sacred Virgin Mary to St. Joseph; instituted in France by Petrus Auratus, of the Holy Order of St. Dominick, who composed the Office of this solemnity, in the year, 1546.

FEBRUARY. 2.

THe Purification of the sacred Virgin Mary, call'd by the Greek Church, Hipapante Domini, or the meeting of our Lord and his holy Mother, with the Prophet Simeon, Anna, and others in the Temple of Jerusalem upon the fortieth day after his happy birth into the world: where HE was presented to his Eternal Father, and SHE was purified according to the Law of Moses, Lev. 12. 6.

MARCH. 25.

THe Annunciation of the most Blessed Virgin Mother of God. A Feast
of

The Festivities of our

of a great Solemnity and antiquity in the Church, (as appears by the Orations and Homilies of the Primitive Fathers had upon this day;) in memory of that happy Embassy brought down from heaven to holy Mary, by the Archangel Gabriel, in which she was denounced and declared Mother of the Word Eternal, and Incarnate, Luke 1. 31.

MAY 13.

AT Rome, The Dedication of the Church of *Santa Maria ad Martyres*, which Pope Boniface the fourth (cleansing the ancient Temple Pantheon consecrated to all the gods) dedicated to the honour of the ever blessed Virgin-Mother, and all the holy Martyrs in the year, 609.

JUNE. 18.

THe Feast, or Commemoration of the Psalter of the sacred Virgin Mary; appointed by the admirable Father and Patriarch of Monks, St. Bennet, to be observ'd in his holy Order; and afterwards propagated by his Disciples throughout the whole world: whereof, Blessed Alanus de Rupe, (the great Secretary of the glorious Virgin-

Blessed Lady.

Virgin-Mother, and another Restorer (after his Father, S. Dominick) of this Marian Psalter) hath these words; (Apolog. part. 1. cap. 8. and part 2. cap. 2. 4.) S. Bennet, the famous Patriarch of Monastical Institution, introduced the use of the Marian Psalter (which he himself had long before practised) amongst his Religious children; and this not so much by any precept, as by the very use thereof pass'd to posterity as a most pious and religious custome.

JULY. 2.

THe Visitation of the Blessed Virgin Mary; in memory of her visiting S. Elizabeth, after she had conceiv'd the Son of God: at whose presence S. John the Baptist leap'd in the womb of his Mother Elizabeth, Luke 1. 41. which Feast was instituted by Pope Urban the sixth, in the year 1385. and promulgated by his successor Boniface the ninth, in the year 1389. to implore the Blessed Virgins assistance against the Schisme which then miserably divided the Church.

AUGUST. 5.

THe Dedication of the Church of our Blessed Lady ad Nives, or at the Snow;

The Festivities of our

SNOW, which miraculously covering a part of the Exquilin mountain neer Rome, at this time when the greatest heats use to parch the City: gave occasion to the building of a famous Church to the sacred Virgin-Mo' hers honour (thereby to perpetuate the memory of so signal a miracle) in this same place thus by her self designed, in the year, 367.

15. *The Assumption of the most sacred Mother of God; celebrated time out of mind, with greatest solemnity, both by the Greek and Latin Church, in memory of her being assumed or taken up into heaven, both body and soul after her dissolution.*

SEPTEMBER. 8.

THe Nativity of the most Blessed Virgin Mary, Mother of God: celebrated both by the Greek and Latin Church, in memory of her happy birth, by whom the holy author of all life was born into the world, ever since the Council of Ephesus, (which was held in the year 436. against the Nestorians, denying her title of Deipara, or Gods Mother.)

OCTO-

Blessed Lady.

OCTOBER. 7.

THe Commemoration of Holy Mary of Victory instituted by Pope Pius the fifth, in memory of the signal Naval Victory gain'd by the sacred Virgins assistance, this day over the Turks, in the year, 1571.

Which solemnity, was afterwards decreed (by Pope Gregory the thirteenth) to be yearly celebrated upon the first Sunday of this Month, and under the name and Title of the Feast of the Rosary, in the year, 1573.

NOVEMBER. 21.

THe Presentation of the Blessed Virgin Mary in the Temple of Jerusalem; where in her tender age she vow'd her self to God both body and soul. Which Feast was anciently celebrated in the Greek Church, as appears by the Orations and Homilies of the Grecian Fathers, related by Surius, and introduced into the Latin Church by Nicholas, the French Abbot, in the year, 1373. and afterwards generally received.

DECEM-

The Festivities of our

DECEMBER. 8.

THe Conception of the glorious Virgin *Mary* Mother of *GOD*. A Feast anciently and solemnly celebrated in the Greek Church, and introduc'd into the Latin Church, by *S. Anselm* Archbishop of Canterbury, in the year, 1106, and commanded to be generally celebrated by *Sixtus the IV.* in the year 1466, in memory of her miraculous and immaculate Conception by her old and barren Parents, *S. Joachim*, and *S. Anne*, and of her being sanctifi'd in the womb, from the first instant of her Conception.

18. *The Feast of the Expectation of our Blessed Lady; or the O; Instituted by S. Ildephonse, out of his extraordinary affection and devotion to the Virgin-Mother, and lately approv'd and confirmed by Pope Gregory.* 13.

Besides the Festivities of the sacred Virgin-Mother, affix'd (as above) to certain days of the year: there are yet some others which are moveable,

1. **U**Pon the Friday before Palm-Sunday. The Feast, or Commemoration of the sacred Virgins sorrows, which

Blessed Lady.

which blessed Simeon prophesied unto her when she presented her Son Jesus to his Eternal Father in the Temple; This Feast is celebrated by the Cistercians (as appears in their Breviary) upon the 16. of April; but by others (more properly) upon the Friday before Palm-Sunday, in memory of the many swords of sorrow, which pierc'd her maternal heart in her dear Sons Death and Passion: Cardinal Berulle calls this Feast, *Festum Dominae nostrae de pietate*; who also composed a particular office of the same.

2. Upon the Saturday after the Ascension: The Feast, or Commemoration of the Blessed Virgins Joys, which she receiv'd both in this world, and possesses for all Eternity in Heaven: which Joys are express'd in most pithy and pious verses, by the glorious Martyr, S. Thomas Arch-bishop of Canterbury, As may be seen in *Canisius*, lib. 4. cap. 13. and which were revealed to S. Mechtild, in the first Book of her Revelations, chap. 66.

3. Upon the last Sunday of August. The Feast, or Recollection of all the Feasts of the sacred Virgin-Mother; which is solemnly celebrated at Doway upon this day; though in other places it is transferr'd to the first Sunday of September. The Institution whereof is
related

The Festivities of our, &c.

related by Liphins, lib. 1. cap. 5. de Lovanio: and the Office thereof may be found in the Cambray Breviary, Printed at Paris, 1507.

4. Upon the Sunday within the Octave of the Nativity of the Blessed Virgin, the Feast of her glorious Name MARIA, is with great solemnity celebrated at Brussels, and in other places.

SECT.

SECTION I.

Elevations to the Sacred Trinity upon Earth,

Jesus, Maria, Joseph:

*In honour and homage to the Glorious
Trinity in Heaven, the Father, Son,
and Holy Ghost:*



Jesu Son of the Living
God, and Saviour of the
World! O Most Mo-
ther of Jesus and Me-
diatrix of Mankind! O
Joseph, Bridegroom of
Mary, and esteemed Father of Jesus!
O Sacred Trinity, Jesus, Maria, Joseph!
I honour you, reverence you, admire
you in your excellent eminency, sublime
Greatnesses, in which you seem to be an
express Image of the Incomprehensible
Trinity: And I adhere to you in union
of the perfect homages which you are
due to the Father, Son, and Holy
Ghost, by your high Estates and holy
operations;

The deep Mystery of the divine Trinity, is Invisible to our eyes, Ineffable to our Tongues, Incomprehensible to our Spirits; And behold, the poor *Bethlehem*, affords us a humane Trinity; *Jesus, Maria, Joseph*, upon Earth; which views, adores, and imitates the Trinity of the Empireal Heaven; the Father, Son, and Holy Ghost. *This*, is increated; *that*, is both created, and increated, in the Person of the God *Man Jesus*. *This* is divine, and Eternal; *That* is Deified and temporal. The *one* is adorable; the *other* honourable. The *one* is admirable in its greatness; The *other* amiable in its sweetness. In the *one*, is a unity of Essence in a Trinity of Persons: In the *other*, is a union of Love, of Grace, and of Spirit, in a Trinity of Essence and of Persons. In the Divine Trinity the Father begets his Son in Eternity; In the *other*, by a reverted order, the Son gives Being in Time, both to the Father, and to the Mother. In the *first*, the Father and the Son, and the Father by the Son, produces the Holy Ghost in unity of origin; In the *second*, *Jesus and Mary*, and *Jesus* by *Mary*, gives the Life and Being of Grace to *Joseph* in the unity of spirit.

So that *Mary* hath an admirable

sect. I. *Iesus, Maria, Joseph.* 3

semblance to the Eternal Father; the Son of *Mary* hath an expresse unity with himself; and *S. Joseph* represents the Holy Ghost.

For the *Father* in Heaven, is the only Parent without a mother; and *Mary* upon Earth, is the only Parent without a Father: And as nothing greater can be attributed to God: than his being the Father of a God; so nothing more sublime can befall a pure creature, than to be the Mother of the same God, whereof God is Father.

The Holy Ghost is the sacred knot and Tye of the divine Persons; And *Joseph* hath a union with *Mary* as his Spouse, and with *Iesus* as his Father: The *Holy Ghost* formed *Iesus* in the Virginal Cloyster of *Maries* Womb: And *Joseph* fed him, educated him, and preserved for us, (far more fortunately than the ancient *Joseph* of *Egypt*) this Bread of the Elect, this blessed pledge of our future happiness. this Eternal Bliss of Men and Angels.

V Wherefore, O *Iesu*! VVe acknowledge, honour, and adore you, in your Eternal heights and greatneses: we praise, bless, and love you, in your temporal humiliations and sweetnesses: we contemplate you in Heaven with the



Elevations to Sect. I.

Eye of Faith, between the Father and the Holy Ghost: VVe admire you upon Earth, between *Mary* and *Joseph*; And I invite and conjure all Creatures to praise, bless, and adore your divine Majesty, in both these estates.

O *Mary*! We also look upon you as upon Gods sacred Mother; and in this supream dignity, I salute, reverence, and honour you, with the singular homage of *Hyperdulia*, which is due to your Excellencies and Greatnesses.

O *Joseph*! I likewise honour you, as the reputed Father of *Jesus*, and Bridegroom of *Mary*; And in regard of these two Eminent qualities; I subject my self to the power which is given you over my soul, by consequence of the Jurisdiction you had over *Jesus* my Saviour.

I offer my self to you, O Great Saint *Joseph*, Father, and Husband without Paragon! to be by you presented to *Mary*. I give myself to you, O glorious *Mary*, Virgin and Mother without Parallel! to be by you addressed to *Jesus*. I consecrate my self to you; O Great little-God-man *Jesus*! as your servant and bonds slave, to become associated in this quality, with the domestiques of your sacred Family.

O *Jesus*

Sect. I. *Iesus, Maria, Ioseph.* 3

O *Iesu*, my King I reign in my Soul, and exercise the absolute power you have over my spirit. O *Mary*, my Sovereign Queen after my King *Iesus*! possess my heart, and my will, to consign them over to your Son: O *Ioseph*, my chief Protector after *Iesus* and *Mary*! take my body and senses into your safe custody, to be consecrated to *Iesus*.

O *Iesu* I annihilate and absorb my soul in your affection: O *Mary*! Inflame my heart with the love of *Iesus*: O *Ioseph*! Bless all my labours and endeavours, and present them to *Iesus* and *Mary*.

Let the whole world, be replenished O *Iesu*! with your mercies: be assisted, O *Mary*! with your favours: be secured, O *Ioseph*! under the shadow of your Protection.

For, You, O *Iesu* I are the Fountain issuing forth of the Terrestrial Paradise (*Maries* Virginal VVomb) as the Origin of all our happiness: you, O *Mary*! are the Prime Basin of this Fountain, and the pure Clebe from whence it proceeded. And you O *Ioseph*! are the River, who disperse abroad these waters of life by your efficacious intercessions.

O *Iesu*! you are the fruit of life: O *Mary*! you are the Paradise that bore the Tree that brought life forth

And you, O *Ioseph*! are the Cherubin appointed by God to guard it.

O *Iesu*! You are the sacred Propitiatory of the world: O *Mary*! You are the Mystical Ark of our Reconciliation. And you O *Ioseph*! are the High Priest, who alone are permitted to enter into this Holy of Holies; to be the faithful Coadjutor of Gods great Counsel in the world; and the Feoffee in trust of his treasures and secrets.

In honour therefore of these ineffable Ties and unions between these admirable subjects (which are the greatest under Gods command and Jurisdiction) I most humbly beg of you, O *Iesu*, *Mary*, and *Ioseph*,

1. A chaste and filial Fear of God; that nothing, either in life or death, may separate me from his grace and friendship.

2. A faithful, fervent, and perseverant Love of God and my neighbour, with a generous zeal of the divine honour, and my own salvation.

3. A good and happy end of my life, consummated in the rest and exercise of these sacred affections.

O *Iesu*! be an Advocate for me your Bondslave to your Eternal Father. O *Mary*! intercede for me your servant to your Son. O *Ioseph*! pray for me your child, to *Iesu* and *Mary*.

Sec. 1. *Iesu, Maria, Ioseph.*

O *Iesu* ! shew your wounds suffered for my sake : O *Mary* ! discover your Breasts, which suckled God's Son : O *Ioseph* ! represent your hands, which nourished the Word Incarnate.

O *Iesu* ! replenish my Soul with the abundance of your celestial blessings, by the effusion of efficacious grace upon it, which may intimately unite it unto you.

O *Mary* ! Poure the milk of your Chast Breasts upon my heart, by the impression of an humble piety and devotion upon it, which may entirely sanctifie my Interiour.

O *Ioseph* ! bestow on me the blessings of the Earth, (that is, of your labours, sweats, and merits) whereby the works of my hands may become prosperous, and all my exteriour actions, profitable and meritorious.

That honouring and loving you upon Earth, O sacred Trinity, *Iesu, Maria, Ioseph* ! I may enjoy your happy sight and presence, O *Iesu* ! with *Mary* and *Ioseph*, in Heaven; and there render due honour, praise, and glory to the Father, Son, and Holy Ghost, one only God, for all Eternity. Amen.

SECTION II.

*The General Rules and Statutes of the
Confraternity of the Rosary.*

IT is (in the first place) to be presupposed, That there be a Priest or Dean of the *Rosary* impowred with sufficient authority from the Superiours of *St Dominicks* Order to receive such as desire to be admitted into this sacred Confraternity: and to make choice of a Prefect with such other Counsellours and Officers, as he shall conceive requisite for his assistance in order to the managing of the publick affairs of the Confraternity.

Secondly, That there be also a Chappel or Altar of the holy *Rosary*, to which all the Brethren and Sisters have a particular Relation. *Pius Quintus* in his Bull, *Consueverunt*, and in his Bull, *Injunctum nobis*. Which being supposed, These are the general Rules with their explications.

The first Rule.

THat all faithful Christians (of whatsoever calling and condition) may be received into this sacred Confraternity; without any obligation to pay any thing for their entrance and admittance. *Leo the tenth Pastoris aterni 1520. pridie nonas Octob.*

Annotations.

THe receiving of what is freely given, and offered by devout persons; Either for the ornament of the Altar; or for the entertainment of him that serves the Altar, or for the succouring of the poor Members of the Confraternity, is not hereby forbidden: But it is inhibited to exact any thing as due, for any ones admittance.

First, Because it is a spiritual and holy thing;

Secondly, To the end the Poor, as well as the Rich, may enjoy this benefit;

Thirdly, Because this pious Institute, intends not the Receivers advancement; but his real good who is received.

The

The second Rule.

THere is to be a particular Book provided, wherein the Names and Surnames, of all such as are admitted, must be entegistred.

Annotation.

IF the keeping of such a Register-Book, or this manner of inrolling, be found in some places and Countreys inconvenient; it abundantly suffices to have the Names written and delivered to the Prefect of the Confraternity, though they be presently burnt and cancelled.

The third Rule.

WHosoever is once thus admitted in any one place, is made partaker of the prayers and merits of all them that are of this Confraternity, throughout the whole Universe.

Annotation.

AS concerning this large participation of spiritual Benefits, See the tenth Section in our larger Book of the Rosary.
The

The fourth Rule.

Not only the living, but also the faithful departed (to wit the souls in Purgatory) may be received and inrolled in this Confraternity, and made partakers of these spiritual Benefits and Priviledges ; if any of the living Brethren and Sisters, (performing for their deceased friends, such pious duties and devotions as the Rules demand,) shall desire and procure it,

Annotation.

This is grounded upon that *Maxime* That all the Indulgences, which may be obtained by the living, are also applicable to the Dead.

The fifth Rule.

ALL the Brothers and Sisters are to recite once every week, the entire Rosary, or whole Psalter ; which they may (as themselves please) either perform together, or divide into three parts, for their greater ease and convenience.

Annotation.

Annotation.

THe whole Psalter or Rosary, is composed of 15. Paters, and 150 Aves: The three parts contain each one five Paters, and fifty Aves. The Creed is commonly and commendably recited in the beginning, and added to the end of every third part; with some other prayers, (as shall be hereafter set down,) but are no necessary part thereof.

The sixth Rule.

IN case of any lawful Impediment, the Brothers and Sisters, causing the Rosary to be recited for them by another, satisfy their own obligation.

Annotation.

THis is to be understood of some sufficiently excusing circumstance; for 'tis dangerous to trust a Procurator, when we traffick for Paradise.

The seventh Rule.

IF through forgetfulness, multiplicity of Employments, or negligence, (and not out of contempt) they omit this weekly

Se^{ct}. 2. of the Rosary. 13

weekly Recital of the Rosary, It is no sin; but only a privation (for that time) of such spiritual benefits, whereof they should otherwise have been partakers.

Annotation.

YEa, if through carelesness and tepidity, any one shall for a long time neglect the saying of the Rosary; he ceaseth not therefore to be a member of this Confraternity, but may return to his wonted devotions, and re-obtain the usual graces and benefits without any new admission.

The eighth Rule.

ALL the Rosarists should be present at the Mass and Procession, which are usually performed in the Head-Chapel, upon all the Feast daies of the sacred Virgin, and first Sundaies of the months.

Annotation.

THis is enjoined by Pius 4. in his Brief Dum Praclara, &c. Both for the gaining of such Plenary Indulgences as are then, and there granted. And also, that the devout Rosarists, may honour their sacred Virgin-Mother with their presence,

presence, and unitedly implore her Patronage and Protection.

The ninth Rule.

THe Dean, Prefect, and Officers of the Confraternity, are to cause four *Anniversaries*, to be every year celebrated at the Rosary Altar, for the Souls of their departed Brethren and Sisters, upon the morrows of our Blessed Ladies four principal Festivities; which, are her *Nativity, Annunciation, Purification, Assumption*. At which, all the *Rosarists* should also assist, that they may expect the same piety from their surviving Brethren for themselves after their own decease.

Annotation.

VWhen the daies next following the four feasts before named, fall out to be either *Sundaies*, or some other greater solemnities: then these *Anniversary duties* are remitted to the next day, not so hindered.

An Advertisement.

Since these two last Rules cannot well be practised in some places, The devout *Rosarists* are exhorted to perform their devotions

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devotions, upon the daies before specified, at their private homes, and in their several habitations, with a Relation to such duties as are then solemnized in their Mother-Chappel; whereby they may gain the same spiritual benefits, as if they were personally there present: As is expressly granted by Pius Quintus. Inter deciduabilia 28. June 1569. by Greg. 13. Cunctantes: 24. Decemb. 1583. And by Sixtus Quintus. Dum ineffabilia meritorum. 30. Jan. 1586.

The tenth Rule.

THe great Feast of the Rosary, is not to be henceforth solemnized (as it was formerly,) upon the 25. day of March, but upon the first Sunday of October.

Annotation.

THis solemnity was thus translated (from the 25. of March to the first Sunday of October) by Pope Gregory the 13. who instituted the Feast of our blessed Lady, under the Title of the Rosary, as appears at large in his Brief beginning. Monet Apostolus, the first of April 1573. and ordained it should be (upon that first Sunday of October) perpetually celebra-

ted in the Catholique Church, for an Eternal and grateful remembrance of that most remarkable and altogether miraculous Naval victory gained over the Turks, by a handful of Christians under the conduct of Don John of Austria, in the Bay of Lepanto in the Gulf of Achaia, upon the seventh day of October, which was then the first Sunday of that month in the year of our Redeemer 1571. about the end of Pius Quintus's Popedom (who was the zealous promoter of this holy war) and at the beginning of the Popedom of his no less zealous Successor Gregory the thirteenth.

In which happy conflict, twenty of the Enemies Gallies were consumed with fire; as many more ingulphed by the waves; one hundred and fourscore taken, the great Balthaw with twenty five thousand Turkish Souldiers slain in the place, most of the residue brought away captives, twenty thousand Christians freed from their slavery, and the Catholique Cause asserted from most imminent danger and calamity.

And this glorious victory was obtained (as is piously conceived saies this holy Pope Gregory in his Bull aforesaid) by the Prayers of the devout Rosarists, who even at that very time were making their publick Processions in the several parts of Christen-

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Christendom for this end, most earnestly imploring the divine assistance, (by the Intercession of their powerful Mother) that he would be pleased to protect his Church in her pressing necessity, and favour the just designs of those generous souls, who were then exposing their lives for the preservation of their Faith. Nor did the effect fail (but rather exceed) their hopes and expectation; as hath been briefly declared.

The eleventh Rule.

THe third Sunday of April is also to be solemnized by the devout Rosarists, according to the grant of Pope Gregory the 13. in his Bull, *cum scint accepimus*, Jan. 3. 1579.

Annotation.

THe reason of the Institution of this Solemnity, was the signal Miracle which hapned in the City of Pavia; and which was briefly thus.

When in the year 1578. all Italy, and particularly Lumbardy, and more particularly the City Pavia, was afflicted with a violent Plague: The Inhabitants (by advice of the then and there Director of the Rosary.) had recourse to the sacred
C Virgin

Virgin-Mother in this their extream and urgent necessity; vowing to erect a Chappel, which should be dedicated Virgini liberatrici, after their deliverance from this eminent danger. The Mother of Mercy heard their prayers; obtained for them a present redress of their miseries, an entire cessation of the raging Pestilence; and they gratefully performed their promises, building a most sumptuous Chappel to her honour.

Seraphinus Siccus, General of St Dominicks Order, was an eye-witness of this famous Miracle. And Pope Gregory the 13. gave most ample and Plenary Indulgences to all such as should devoutly visit the Chappel aforesaid upon the third Sunday of April: which Indulgences were afterwards extended by the same Gregory 13. and Sixtus Quintus to all the other Confraternities of the sacred Rosary throughout the world.

SECTION III.

The Form of admitting Brothers and Sisters into this sacred Confraternity: With the blessing of their Beads, Roses, and Candles. And a Form of General Absolution at the hour of Death.

When

WHEN the Dean of the *Rosary* hath maturely and prudently considered the quality and condition of the person who desires an admittance into this sacred Confraternity: [Which is a caution only necessary for such Countries and places where the Catholique Faith and Profession is under restraint, and where there may be danger of Persecution. For where our Religion is permitted to its full and free exercise, there needs no scruple be made of admitting any one to the *Rosary*, who humbly petitions for it, unless it be such a Person; whose life and conversation is notoriously and publicly scandalous; without hope of his being reclaimed from his wickedness.] He writes down his name, and enrolls him in the Register-book of the *Rosary*.

Which done, he causes the man or woman to kneel down, before the Altar of the *Rosary*, (if it be there present,) or some other devout Picture, or in any place whatsoever (as opportunity shall permit,) with a *Rosary-Candle* in his or her hand; and speaks to them briefly in this, or the like manner: Think with your selves (dear and devout Brethren and Sisters!) that you are now entering into a spacious and specious Garden, full
C 2 fraught

franght with all sorts of spiritual fruits and flowers: A *Garden*, wherein sinners may find food to convert them; the *Good*, means to better them; the *Bad*, motives to correct them; the *Just*, waies to confirm them; the *Tepid*, occasions to excite them; the *Desolate*, helps to comfort them; the *Weak*, cordials to strengthen them; the *Sick*, Physick to cure them; and all *Faithful Christians*, fit conveniencies to save their souls; which is the end of our Creation, the period of our pretensions, the Crown of all our laborious endeavours in this our earthly Pilgrimage.

Now these fruits are not only to be gazed upon, and admired, but to be gathered, swallowed, digested: Nor is it sufficient to have your names enrolled in the Rosary Catalogue, and to be externally associated to this sacred Confraternity; but you must seriously resolve upon an honest, honourable, holy life and conversation; a detestation of sin, vice, and vanity; and in brief, a total reformation of your whole outward and inward man. For since you desire to dedicate your selves this day particularly to Gods service, and to make a special profession of honouring his sacred Mother for the future, by becoming

members

member of her Family; you must also endeavour to surpass such others, as pretend not to this height, holiness, and happiness, in all sorts of Christian Piety, Vertue, and Perfection: That so really corresponding to what you outwardly promise, you may deserve to obtain her desired Patronage and Protection.

Say therefore with heart and mouth as follows;

The Form of offering ones self to the Blessed Virgin.

THrice sacred Virgin *Mary*, Mother of God! I *N. N.* though most unworthy to be registred amongst your servants, yet moved (by that Goodness which the Angels admire in you) to an ardent desire of honouring, loving, and serving you; do here this day with all possible humility, sincerity, and devotion, (in the presence of my Angel Guardian, and the whole Court of Heaven) make choice of you for my singular Lady, Advocate, and Mother; firmly purposing to honour, love, and serve you, with all filial duty, diligence, and fidelity; and to procure (as much as it shall lie in my power) that all others may do the same.

I therefore most heartily beseech you
(O merciful and compassionate Mo-
ther!) by the precious Bloud which
your dearly beloved Son, my blessed Sa-
viour, shed for me in his bitter Passion:
That you will be graciously pleased to
receive and admit me into the number
of your devout Clients, as one dedica-
ted to your perpetual service.

Be you favourable to me (O Blessed
Lady!) and obtain for me of your
All-powerful Son, that I may so behave
my self in all my Thoughts, Words, and
Actions, as never more to think, speak,
or do any thing displeasing to his sacred
Majesty.

Grant furthermore (O my good and
gracious Mother!) that I may never
forget you, nor forfeit this my now
made promise of honouring, loving, and
serving you all the daies of my life: that
so I may never be forgotten, forsaken,
nor abandoned by you, but be alwaies
protected, aided, and assisted by you
especiallie in the hour of my Death.
Amen.

Then he receives him on her into the Com-
fraternity, by speaking these words, and
giving them his Benediction, as fol-
loweth.

BY the Authoritie, which is committed to me for this end, by the Superiours of the holy Order of St Dominick: I receive you into the Confraternitie of the Rosary of the most blessed Virgin Mary: And do admit yon to a participation of all the spiritual Benefits, which (by the merits of Jesus Christ) the Brothers and Sisters of the sacred Rosarie do commonlie enjoy.

† In the Name of the Father, and of the Son, †, and of the Holy Ghost. Amen.

Then laying the Bedes upon the Altar: he puts a stole about his neck, and blesseth them for the use of the newlie received Brother or Sister: saying as followeth.

The Blessing of the Bedes of the Rosary.

Verf. Adjutorium nostrum in nomine Domini.

Resp. Qui fecit cælum & terram.

Psalm. Laudate Dominum in Sanctis ejus, laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: laudate eum secundum multitudinem magnitudinem ejus.

Laudate eum in sonitu tubæ: laudate eum in psalterio & organo.

Laudate eum in tympano, & choro: laudate eum in chordis & organo.

Laudate eum in cymbalis bene sonantibus; laudate eum in cymbalis jubilationis: omnis spiritus laudet Dominum.

Gloria Patri & Filio, &c.

Vers. Dignare me laudare te virgo sacra.

Resp. Da mihi virtutem contra hostes tuos.

Vers. Cum dederit dilectis suis somnum.

Resp. Ecce hereditas Domini filii marcos fructus ventris.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Vers. Dominus vobiscum.

Resp. Et cum spiritu tuo.

Oremus.

OMnipotens & misericors Deus, qui propter eximiam Charitatem tuam quod dilexisti nos, Filium tuum unigenitum Dominum nostrum Iesum Christum, pro Redemptione nostra, de caelis in Terram descendere, & de Beatissima Virginis Maria Domina nostra utero, Angelo nuntiante, carnem suscipere, crucemque ac mortem subire, & tertio die gloriose a morte resurgere voluisti, ut nos eriperes de potestate Diaboli: Obsecramus immensam clementiam tuam, ut hac signa Rosarii in honorem

honorem & laudem ejusdem Genitricis Filii tui, ab Ecclesia tua fideli dicata, Bene & dicam, & sancti & fices, eisque tantam Sancti Spiritus infundas virtutem; ne quicumque horum quodlibet secum portaverit, atque in domo sua reverenter tenerit, & in eis ad te secundum ejusdem sancte Confraternitatis Instituta, divina contemplantando mysteria devotè oraverit; salubri & perseveranti devotione abundet; sitque consors & particeps omnium gratiarum, privilegiorum, & Indulgentiarum, qua eidem Confraternitati per sacram Sedem Apostolicam concessa sunt; & ab omni hoste visibili & invisibili semper & ubique in hoc & in futuro seculo liberetur, & in exitu suo, ab ipsa Beatissima Virgine Maria Dei genitrice, tibi plenus bonis operibus presentari mereatur.

Per eundem Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit & regnat, in unitate Spiritus Sancti. Deus. Per omnia secula seculorum. Amen.

Then he besprinkles the Bedes with holy-water; saying;

In nomine Patris, & Filii, & Spiritus Sancti. Amen, and gives them to the partic.

The blessing of the Roses for the use of the Confraternitie.

Veil.

Verf. *Adjutorium nostrum in nomine Domini.*

Resp. *Qui fecit cælum & terram.*

Psalm. 132.

Ecce quam bonum, & quam jucundum habitare fratres in unum.

Sicut unguentum in capite: quod descendit in barbam, barbam Aaron.

Quod descendit in oram vestimenti ejus: sicut ros Hermon, qui descendit in montem Sion.

Quoniam illic mandavit Dominus benedictionem: & vitam usque in seculum.

Gloria Patri & Filio, &c.

Antiphona.

Virgo Maria non est tibi similis nata in mundo inter mulieres, florens ut rosa, fragrans sicut lilium.

Verf. *Ora pro nobis sancta Dei genitrix.*

Resp. *Ut digni efficiamur promissionibus Christi.*

Verf. *Sicut dies verni circumdabant eam flores Rosarum.*

Resp. *Et lilia convallium.*

Oremus.

DeuS Creator & conservator generis humani, dator gratia spiritualis, & largitor aeternae salutis! Benedictione tua sacra bene tibi dicam has Rosas, quam
pro

pro gratiis tibi exolvendis, cum devotione
ac veneratione Beata semperque Virginis
Maria hodie tibi presentamus: & petimus
benedici, & infundi eis per virtutem San-
ctæ Crucis † benedictionem caelestem ut
quiescat ad odoris suavitatem, & repellen-
das infirmitates humano usui tribuisti; ta-
lem signaculo sanctæ Cru † cis benedictio-
nem accipiant, ut quibuscunque in infir-
mitatibus apposta fuerint, seu qui eas in
domibus suis servaverint, vel cum devo-
tione habuerint, aut portaverint, ab infir-
mitate sanentur, Discedant, contremiscant,
& fugiant Diaboli cum suis ministris, de
habitationibus illis; nec amplius tibi ser-
vientes inquietare presumant. Per Chri-
stum Dominum nostrum. Amen.

Then he sprinkles the Roses with ho-
ly Water, saying,

† In nomine Patris, & Filii, & Spi-
ritus Sancti, Amen.

The Blessing of the Wax Candles for
the Brothers and Sisters of the holy Ro-
sary, to hold in their hands, at the hour
of Death.

Vers. Adjutorium nostrum in nomine
Domini.

Resp. Quiescit calum & terram.

Canti-

Canticum.

Nunc dimittis servum tuum Domine:
secundum verbum tuum in pace.

Quia viderunt oculi mei: salutare
tuum.

Quod parasti: ante faciem omnium po-
pulorum:

Lumen ad revelationem gentium: &
gloriam plebis tuae Israel.

Gloria Patri, &c.

Antiphona.

AVE Regina Caelorum,
Ave Domina Angelorum.

Salve Radix, Salve Porta.

Ex qua mundus lux est orta,

Gande virgo gloriosa,

Super omnes speciosa,

Vale O valde decora,

Et pro nobis Christum exora.

Verf. Post partum virgo inviolata per-
mansisti.

Resp. Dei Genitrix intercede pro
nobis.

Verf. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Verf. Dominus vobiscum.

Resp. Et cum Spiritu tuo.

Oremus.

Domine Iesu Christe, lux vera, qui
illuminas omnem hominem, veni-
entem

entem in hanc mundum! Effunde per intercessionem Virginis Maria matris tua, & per quindecim ejus Rosarii mysteria, Bene ¶ dictionem tuam super hos cereos & candelas, & sanctifica eas lumine tue gratia, & concede propitius ut sicut hæc luminaria igne visibili accensa, nocturnas depellunt tenebras; Ita corda nostra invisiibili igne, id est, Spiritus Sancti Splendore illustrata, omnium vitiorum cæcitate careant; ut puro mentis oculo cernere semper possimus, quæ tibi sunt placita, & nostra salutis utilia: quatenus post hujus sæculi caliginosa discrimina, ad lucem indeficientem pervenire mereamur. Qui vivis & regnas Deus, in sæcula sæculorum. Amen.

Oremus.

Domine Iesu Christe, splendor gloria, & figura substantia Patris, & virginalis uteri fructus! Qui per temporalem Nativitatem tuam divina Filiationis imaginem per gratiam hominibus contulisti, illosque fratres vocare dignatus es & Ange in nobis famulis tuis, (in Confraternitate virginis Matris tue gloriantibus) Spiritum gratia quem dedisti, & hæc candelas quas in honorem Nominis ejus suscipimus, ita Bene ¶ dicere & sancti ¶ ficare digneris, ut quicumque eas in manibus accensas tenuerit, ab omnibus liberetur

tur

tur tentationibus, & in hora mortis suæ, remissionem omnium peccatorum percipiat; & demum ad Te, qui verum lumen es, ipsa dirigente perveniat. Qui vivis & regnas in sæcula sæculorum. Amen.

Then he sprinkles the Candles with holy Water, saying, *In nomine, &c.*

The General Absolution, or, Plenary Indulgence to be applied to the Brethren and Sisters of the Rosary, at the hour of their Death.

The sick Person (or some other for him) having said the Confiteor, the Priest standing up, saies:

Misereatur tui omnipotens Deus; & dimissis peccatis tuis, perducatur te ad vitam æternam.

Indulgentiam absolutionem & Remissionem peccatorum tuorum tribuat tibi omnipotens & misericors Dominus.

Then holding his right hand over his head: he proceeds.

Dominus noster Iesus Christus Filius Dei vivis, qui Beato Petro Apostolo suo dedit potestatem ligandi atque solvendi; per

di; per piissimam suam misericordiam te absolvat; Et auctoritate ipsius & Beatorum Apostolorum ejus Petri & Pauli, & auctoritate Apostolica, Absolve te a vinculo Excommunicationis majoris & minoris, [suspensionis & interdicti] in quantum possum, & tu indiges; & Restituo te Sacramentis Ecclesie, Communioni & unitati fidelium. † In nomine Patris, & Filii, & Spiritus Sancti. Amen.

Item, Apostolica auctoritate mihi commissa & tibi concessa, Absolve te ab omnibus peccatis tuis, quacumque toto decursu vite tue quomodocumque commisisti, de quibus corde contritus, & ore confessus es, & quorum memoriam non habes, nec recordaris usque in presentem diem, & de quibus confiteri minime recordatus fuisti, Et Restituo te illi Innocentia, in qua eras quando Baptizatus fuisti, ac puritati eadem, in quantum claves sancte Matris Ecclesie se extendunt. Et per Indulgentiam plenariam a summis Pontificibus, Innocentio octavo & Pio quinto confratribus Sanctissimi Rosarii in articulo mortis constitutis concessam, libera te Misericordissimus Deus a presentis & futura vite penis; dignetur Purgatorii cruciatus remittere, portas Inferni claudere, Paradisum aperire, teque ad gaudia sempiterna per sacratissima sua Sacramenta, passionis & glorificas

glorificationis Myſteria ſanctiſſimo Roſario comprehenſa perducere. Et hoc; ſi de qua egrotas Infirmirate decedas; ſi non, ex miſericordia Dei, ſalva ſit tibi, plenaria hac Indulgentia donec fueris in mortis articulo conſtitutus. In nomine Patris, & Filii, & ſpiritus ſancti. Amen.

Another ſhorter form of General Abſolution out of Antonius. part. 1. tit. 10. cap. 3. ſect. 5.

Authoritate Apoſtolica, mihi pro nunc commiſſa, concedo tibi plenam omnium peccatorum tuorum Indulgentiam & Remiſſionem. In Nomine Patris, & Filii & ſpiritus ſancti. Amen.

SECTION IV.

Of the pious uſe of Proceſſions.

VHereby the devout Roſariſts Religiouſly honour God, and the ſacred Virgin Mary, upon the ſixt Sundaies of the months, and upon the ſeven feaſts of our bleſſed Lady; to wit, The purification, Annunciation, Viſitation, Aſſumption, Nativity, Preſentation, and Conception, and upon the Saturdaies;

Saturdaies, and other Festival daies of the fifteen Mysteries.

1. The word Procession signifies *literally* a passing forward from one place to another: *Allegorically*, a progress from vertue to vertue: *Tropologically*, our Peregrination upon earth: *Anagogically*, our tendencie towards heaven.

2. Processions had their beginning in the Age of the old Patriarchs; in which the Ark of the Testament was reverently carried to and fro by the *Priests* of the Tribe of *Levi*, who were peculiarly set apart, for that sacred purpose, and performed that office, with great pompe and solemnitie: As also when *David* brought the Ark into the Tabernacle, and *Solomon* into the Temple, with Hymns, Canticles, and all sorts of musical instruments, and placed it under the wings of the there prepared Cherubins.

3. Our solemn Processions, seem in all things to imitate the Egression of the Israelites out of Egypt. For [1.] That people was freed by *Moses*, out of the hands of *Pharao*: We, by *Christ*, out of the Clutches of the Devil. [2.] *Ensigns* were carried before their Troops: And before us *Crosses* and *Banners*. [3.] A pillar of *Fire* went before them: Burning *Candles* are born before us. [4.] These

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the

the *Levites* carried the Tabernacle of the Covenant, and the Ark of the Testament: Here, the *Priests* carry the Statues of Saints, the Reliques of the Martyrs, or the Pix with the sacred Eucharist. [5.] *Aaron* the *High Priest* follow'd them in his Pontificall habits; and our *Chief Priest* follows us in his Cope, and Church Ornaments. [6.] There was *Moses* with his Rod: Here is (a *Prefate*, with his Crozier) a *Prefect* with his Official staffe [7.] The people there march'd in compleat armour; the Clergie-men are here covered with sacred vestments. [8.] They were sprinkled with *Bloud*: we with holy water. [9.] They had a *Josua* for their conductor, and conquerour, we have *Jesus*. [10.] They came at last into the Land of *Promise*: and we come up to the holy *Altar*, in hope to arrive one day at *Heaven*, our promised home, and happy Country.

4. Our Processions are the *Memorials* of our Redeemers mercies, minding us of the Processions he made from his eternal Fathers bosom, into the womb of the blessed Virgin, from her womb into the Manger: from the Manger, to *Jerusalem*: from *Jerusalem*, to the Mount *Olivet*: from Mount *Olivet*, back

back to his heavenly Father ; All which we gratefully commemorating, move after his sacred Standard the Cross, and make to him our humble supplications, that we may pass after him, from this our Pilgrimage, to his Paradise : from the Church Militant, to the Triumphant.

5. Our Processions (especially those of the pious *Rosarists*) are also *Commemorations*, and *Imitations* of the blessed Virgin-Mother's journeys upon Earth : when she [1.] carried, or [2.] accompanied, or [3.] followed her beloved Son Jesus ; [1.] when she carried him in her sacred womb into the Mountains, to the house of *Zachary* and *Elizabeth*, and into the *Bethlehem* stable : and when she carried him in her sacred arms into the Temple, and into *Egypt* ; [2.] when she accompanied him, being twelve years old to *Jerusalem* : and being thirty years old throughout *Judea* and *Galile* in his preachings. [3.] when she followed him laden with his Cross to Mount *Calvary*.

And surely, if all the journeys and pilgrimages from place to place, of *Jesus* and *Mary* upon Earth, may not properly be called Processions : yet they may fitly be styled the exemplary Pattern of our Processions, which are made to their likeness, and in their memory and imitation.

6. There are four chief and solemn Processions celebrated yearly and universally by the Catholique Church. [1.] in the purification of the blessed Virgin *Mary*; [2.] upon Palm-Sunday: [3.] upon Easter day: [4.] upon Ascension day, in memorie and representation of that last Procession, wherein the Disciples waited upon our Redeemer to Mount *Olivet*, to see him assumed into Heaven: where it is to be noted, that in the Primitive Church, there were made two weekly Processions: one upon *Sunday*, in memory of the Resurrection; and another upon *Thursday*, in memory of the Ascension: Whence sprung up that common Proverb of *Thursdaies* being near a kin to *Sunday*. But when afterwards the Festivities of Saints became multiplied, the Solemnity and Procession of *Thursday* was abrogated by *Pope Agapitus*, and transferr'd also to that of *Sunday*: which is therefore still observed in the joynt memorie of the Resurrection and Ascension, in all Cathedral and conventual Churches.

7. To these four Processions may be added those of the *greater* and *less Litanies*; which are also yearly and generally celebrated; the Procession of the *great Litanies*, upon *St. Marks* day, instituted

instituted by Pope *Gregory* the Great, to implore the divine assistance against the then raging Pestilence; the Procession of the *less Litanies*, upon the three daies before the Ascension begun by *St. Marcellus* Bishop of *Vienna*, to implore a remedy against the many miseries, wherewith *France* was then afflicted.

Both which customs were afterwards confirmed by the Church, and commanded to be kept by all her faithful children.

8. Having prefated thus much of *Processions* in general, let us briefly consider them of the sacred *Rosary* in particular, which (as aforesaid) are made upon each first Sunday of the month, and the blessed Virgins Festivities.

1. The first Ceremonie in these (as in all other) Processions is the carriage of the *Cross*, [1.] because it is the ancient and perpetual custom of the Catholique Church, to carry the *Cross* before in all her supplications. [2.] because the *Cross* is the common sign, mark, and cognisance of all Christians. [3.] to shew that the pious Rosarists ground all the hope and confidence of their prayers and supplications, chiefly upon the merits of Christs Passion. [4.] because the Devil being once fully conquered by the

D 3

Cross

Cross: is again foyled, defeated, and put to flight by these Processions.

2. The second is, *the reliques of Saints*.

[1.] to profess the Communion of the Saints of both Churches, Triumphant and Militant. [2.] to declare that we beg the Saints intercessions. [3.] to honour God in them.

3. The third is, the *Statua of the blessed Virgin*. [1.] this is the custome of the Church, and the tradition of our Ancestors. [2.] it is a confusion to Heretiques, and Image-haters, and a motive to us (at the sight of her sacred Representative) to pray unto her for their conversion, who is entituled by the

- Church, the *confoundress of all Heresies throughout the whole World*; (This praying for the conversion of Heretiques, being one of the principal causes of these our Processions.) [3.] it is a practice which Heaven hath frequently approved of, by many signal miracles.

Let us insist a little upon this point, and prove this carriage of our blessed

- Ladies Image or Statua in Processions to have been the continual practice of the Catholique Church, by producing some few, but most famous examples amongst the multitude which might be cited out of authentick Writers, In order to con-

pute, not only such flat Heretiques, as fondly affirm these manner of Processions to be no other than modern and monkish inventions: but also such ignorant and critical Catholiques, as scruple to render this sort of honour to her, who can never be sufficiently honoured by any humane industry.

Poor deceived, and undevout wretches, deserving rather to be pitied for your ignorance, than to be satisfied by arguments, in a subject of so clear evidence! we will stick stedfastly to our well-taken up Tenents, continue cheerfully in our rightly intended devotions, and pray perseverantly for your illumination, in our sacred Processions, hoping at last to conquer your peevishness by our piety and charity, and by her power and intercession: in whose name, for whose love, and to whose honour, we (the children of *Mary*) are gathered together (as brethren in one heart, soul and mind) to march under the Banner of the sacred Rosary.

We therefore (returning to our intended purpose) confidently affirm, that the *Examples* of our pious Ancestors, and the *miracles* wrought by the carriage of our blessed Mothers Images in Procession, are sufficient warrants and

motives to induce us to the same devout practice; *Examples* and *miracles*; which may abundantly be read throughout the whole body of the Ecclesiastical histories; from whence we will borrow these few following instances.

And to begin with our great St. Gregory (who sat in the Roman chair, in the year of Christ, 601. at which time the Inhabitants of that City dyed suddenly, lying in their beds, sitting in their houses, walking in the fields, standing in the streets: so violently raging was the pestilential contagion!) he inditing a three daies supplication, *let us* (saies he) *O my afflicted children! meet together in the Church of blessed Mary, the perpetual Virgin, and holy Mother of our Lord Jesus Christ, and there with sighs, tears, and prayers implore the divine mercy, for the remission of our sins, and the remedie of our miseries.*

The people being gathered together accordingly. He in his own person takes the sacred Virgins Picture, drawn by St. Lukes pencil, (which Picture is carefully kept and highly honoured even till this day, in the same Church of St. *Mariæ ad Praesepe*, or, of the manger in a sumptuous chappel, built by *Paulus Quintus*, for that purpose) and carries it along the

the street in Procession; when behold the celestial Spirits, are heard ecchoing forth the blessed Virgins praises, in answer to their pious hymns and Litanies, the air is filled with the melodious harmonie of angelical Choristers, intoning sweet Anthems to her honour, and saluting her with these sacred words, (used ever since by the Church in the Paschal Office.)

Regina cæli lætare, &c. O Queen of Heaven rejoyce, Alleluja. for he whom you deserved to bear, Alleluja. Is risen from death as he foretold, Alleluja. To which the holy Pope, by divine inspiration, added of his own.

Pray unto God for us, Alleluja. and an Angel is seen upon the top of the Adrian Tower, putting up a Sword into its scabbard.

The astonished St. Gregory, inserting from that action, a mitigation of the divine indignation denounces to the no less ravished people, a *Quietus est*, from the Court of Heaven.

And (O admirable prodigy of the divine mercy! O clear testimony of holy *Maries* Power!) there immediately followed a full and happy delivery from that dire disease and mortality.

And is not this only miracle, (wrought in

in the open view of the world, done in the head-Citie of the Universe, acted (as to that part of it which is cavilled at,) by the Churches chief Pastor, and Christs Vicegerent upon earth, and registred by so many undeniable and authentick Authors) able to confound you; O Heretiques and Image-baters ! capable to convert you: O half-Catholiques, and dishonourers of holy *Mary* ! sufficient to comfort you, O devout children of the sacred Rosary ! yet cast an eye upon some others of like nature, in the succeeding Ages.

St. Stephen the third, making a Procession on his bare feet, together with the Roman Clergie and people, and carrying a holy Image on his own shoulders to the same Church of *St. Mary at the Manger*, implored and obtained the like heavenly assistance.

Sergius the Patriarch of *Constantinople*, carried the sacred Virgins Image in procession about the City-wall, and received a present and miraculous remedy against *Cancers*, and the rest of the Scythians, his besieging enemies.

The same was done under *Heraclius* the Emperour in his Persian expedition: who thereupon obtained a compleat victory over his enemies, destroying
(with

(with the loss only of fifty of his own Souldiers) the two vast Armies of Duke *Razates*, whose golden Armour he afterwards hung up as a trophe to the victorious Virgin.

And when the same City of *Constantinople* was again straitened by the cruel *Saracens*, the distressed Inhabitants making their accustomed addresses to their powerful Patroness, and carrying her sacred *Effigies*, as formerly about their besieged walls, saw their Enemies suddenly perishing before their faces: some with fire from heaven, the rest with famine, pestilence, shipwreck, and such like severe punishments: In memory of which miraculous delivery the grateful Citizens celebrated an annual Festivity in her honour, by whose help they obtained it.

Many more examples might be here multiplied: in *Constantine* the last Eastern Emperour, *Emmanuel* the Conquerour of *Pannonia*, *Joannes Ximisca* the Overcomer of the Russians, *Joannes Comnenus* the Triumpher over the Persians, &c. But these few are more than sufficient to vindicate this our pious custome, not only from Innovation, but from all other aspersions whatsoever.

The

The fourth Ceremonie in these our Processions is the carriage of *wax Candles*, or *Torches*, in imitation of the Churches ancient custome, observed upon the day of the blessed Virgins Purification: of which our *St. Bede* said long since: *This good custom spreading it self abroad, was kept also in the other Festivities of the sacred Mother, and Virgin Mary.*

The fifth and last Ceremonie is the singing or reciting of the Litanies of our blessed Lady of the *Rosary*: which Litanies are sung in the Church called our Lady of *Minerva* in *Rome*, and in many other Churches throughout all *Italy* upon every Saturday, by the approbation and authority of Pope *Gregory* the thirteenth in his Brief bearing date, *April* the fifteenth 1580. which Litanies are as follows after this Elevation.

An Elevation for the Procession of the Rosary.

○ Sacred Virgin Mother! Conduct my foot-steps, my thoughts, and my prayers; [1.] That I may honour your Excellencies, Greatnesses and Glories, [2.] That I may submit to the So-
veraign

sect. 4. for the Procession. 45

veraign power you have over me ; [3.]
That I may implore and obtain your fa-
vour and mercy, which are the three
Ends and Intentions I propose to my
self in accompanying this sacred Pro-
cession, which is now made in your
honour by your faithful children and
servants.

I intend also hereby to honour all
your sacred courses and journeys.

The *first*, (which in your tender age)
you made to the Temple, to present and
consecrate your self entirely to the di-
vine Majetty, dedicating to him your
body by a vow of perpetual Virginity ;
your soul, by a resolution of future af-
fection ; and all your Actions, by a Sa-
crifice of your whole life to his ser-
vice.

The *second*, which (being declared
Gods Mother) you made into the
Mountains, to visite your Cousin *Eliza-
beth*, to sanctifie *St. John Baptist*, to bless
that whole Family.

The *third*, which (being big with the
divine Word Incarnate) you made from
Nazareth to *Bethleem* to shew your
loyal Obedience to an Earthly Princes
Edict ; but more to profess your
prompt subjection to the Heavenly
Kings Providence.

The

The fourth, which (bearing your blessed Babe in your arms) you made from *Bethlehem* to the Temple, to offer up to the Eternal Father, the highest and holiest Oblation that ever was, or shall be offered to his divine Majesty: An Offering, which was the full accomplishment of all the ancient Figures and Sacrifices.

The fifth, which, (to avoid *Herod's* cruelty) you made with your tender Son *Jesus*, and your dear Husband *St. Joseph* into *Egypt*.

The sixth, which (having lost your beloved *Jesus*) you made to *Jerusalem*, carefully seeking him.

The seventh, which (during his three last years preaching; you made throughout *Judea*, and *Palestine*; painfully following him.

The eighth, which (in the time of his Passion,) you made to Mount *Calvary* dolefully accompanying him.

The ninth, which (having completed your happy Pilgrimage upon earth) you made to Paradise, to remain there, the glorious Empress of Heaven for evermore.

In the honour of these your journeys, O Sacred Virgin! (Star of the Sea, and Guide of my life!) I will take my

flor

steps in this present Procession; humbly desiring to run after the odours of your sweet perfumes, (that is, to imitate the examples of your heroick vertues) that so I may be found worthy to accompany you in Celestial glory, and there with you to bless, praise and honour, the Father, Son, and Holy Ghost for all Eternity, *Amen.*

SECTION V.

The Litanies of our Blessed Lady of the Rosary.

Antiphona. Sub tuum Praesidium confugimus Sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper, Virgo gloriosa & benedicta, Domina nostra, Mediatrix nostra, Advocata nostra, tuo filio nos reconcilia, tuo Patri nos commenda, tuo Filio nos representa, nunc, & in hora mortis nostrae.

Kyrie Eleyson.

Christe Eleyson.

Kyrie Eleyson.

Sancta Trinitas unus Deus.

Misere nobis.

Virgo.

Virgo, Audi nos.
Virgo, Exaudi nos.
Sancta Maria,
Sancta Dei Genitrix,
Sancta Virgo Virginum,
Mater Pietatis,
Mater Veritatis,
Mater Charitatis,
Virgo Potentissima,
Virgo Prudentissima,
Virgo Clementissima,
Ancilla Domini mitis,
Ancilla Christi humilis,
Ancilla Dei fidelis,
Sponsa æterni Patris,
Filia summi Regis,
Templum Spiritus sancti,
Domus Dei,
Sanctuarium Christi,
Sacrarium Paracleti,
Speculum Justitiæ,
Sedes Sapientiæ,
Fons Misericordiæ,
Salus Infirmorum,
Refugium Miserrorum,
Advocata Peccatorum,
Stella rutilantior,
Luna pulchrior,
Sole splendidior.
Scala Cœli,
Porta Paradisi,

Ora pro nobis.

Domina

sect. 5. of the Rosary.

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**Domina Mundi,
Cedrus Fragens,
Myrrha Conservatis,
Balsamum Distillans,
Flos Virginitatis,
Lilium Castitatis,
Rosa Puritatis,
Palma Virens,
Virga Florens,
Gemma Retulgens,
Oliva speciosa,
Columba Formosa,
Mulier Gratiofa,
Rubus Incombustus,
Hortus Conclusus,
Puteus Sigoatus,
Vellus Gedeonis,
Favus Sampsonis,
Thronus Salomonis,
Vitis fructificans,
Navis abundans,
Arca Salvans,
Gloria Saculi,
Honor Populi,
Nutrix Parvuli,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,**

Ora pro nobis.

Regina

Regina Prædicatorum,
 Regina Virginum,
 Regina Sanctorum Omnium,
 Regina Sanctissimi Rosarii,
 Ab omni malo & Peccato,

Ora pro
 nobis.

Libera nos Domina,
 Per salutiferam Nativitatem & beatam
 Presentationem tuam,

Libera nos Domina.
 Per sanctam Purificationem & caelestem
 vitam tuam,

Libera nos Domina.
 Per admirabilem Assumptionem, & glo-
 riosam Coronationem tuam,

Libera nos Domina.
 Ut veram penitentiam & perseveranti-
 am, nobis impetrare digneris,

Te rogamus Domina.
 Ut Ecclesiasticos ordines & Catholicos
 Principes conservare digneris,

Te rogamus Domina.
 Ut hanc nostram, Cunctasque Congre-
 gationes tibi devotas angere & Conser-
 vare digneris,

Te rogamus Domina.
 Ut hanc nostram, Cunctasque Congre-
 gationes tibi devotas, angere, & con-
 servare digneris,

Te Rogamus Domina.
 Ut Populo Christiano Pacem, salutem,
 & abundantiam obtinere digneris,

Te rogamus Domine, Ut

Ut Navigantibus portum, pro Fide pugnantibus Victoriam, Fidelibus vitam, defunctis Requiem æternam Impetrare digneris,

Te rogamus Domina.

Vers. Ave de cœlis Alma,

Resp. Succurre nobis Domina.

Vers. Ave de cœlis Pia,

Resp. Fer opem nobis Domina.

Vers. Ave de cœlis Dulcis,

Resp. Intercede pro nobis Domina.

Vers. Sancta Maria, Mater Christi,

Resp. Audi rogantes servulos; & impetratam nobis cœlitus tu deter Indulgentiam.

Vers. Orate pro nobis omnes Sancti Dei,

Resp. Ut digni efficiamur promissionibus Christi.

Vers. Salvos fac servos tuos, & Ancillas tuas.

Resp. Deus meus, sperantes in te,

Oremus.

Supplicationem servorum tuorum, Deus miserator exaudi, ut qui in Societate sanctissimi Rosarii Des genitricis & Virginis Maria congregamur, ejus intercessionibus a te, de instantibus periculis eriamur.

Deus, cuius unigenitus, per vitam, mortem, & Resurrectionem in nostra carnis substantia, nobis salutis aeterna pramia comparavit, Da famulis tuis hac omnia per sanctum Rosarium recensentibus, imitari quod gessit, sentire quae pertulit, & assequi quod promissit.

Tribue, quasumus Domine, omnes Angelos & Sanctos tuos iugiter pro nobis orare, & eos clementer exaudire digneris.

Ecclesia tua, Domine, preces placatus admitte, ut destructis adversitatibus, & erroribus univertis, securus tibi serviat libertate.

Custodi (Domine !) famulum tuum, N. Patronum nostrum, pro quo Majestati tuae supplicamus, ut Benedictionis tuae Virtute in Via omnibus dirigatur, & contra omnes hostium, tam visibilium quam invisibilium, insidias defendatur; Per Christum Dominum nostrum.

Vers. Ave Maria,

Resp. Gratia plena,

Vers. Dominus tecum,

Resp. Benedicta tu in mulieribus, & Benedictus fructus ventris tui, Iesus, Iesu Christe Amen.

Vers. Sancta Maria, Mater Dei, ora pro vobis Peccatoribus, nunc & in hora mortis nostrae.

Resp. Et fidelibus defunctis requiem sempiternam impetra, Amen. Bene

Benedictio.

*Nos cum Prole pia Benedicat Virgo†
Maria.*

*A devout recommendation to the ever
blessed Virgin, after Procession.*

O Mother of Mercy, Mother of Power, Mother of *Jesús*, Mother and Advocate of poor and repentant Sinners, to whom your care and affection is greater than that of a Mother to her child ! Into your sacred hands, and heart, I do most humbly recommend this day and for ever my body and soul, all that I am and have, my life and my death, that in all I may seek your Sons honour, and find my own happiness.

Beg for me (O blessed Mother !) diligence to seek *Jesús*, love to find him, obedience to follow him, purity to see him, charity to embrace him, patience to suffer for him, devotion to sigh after him, indifference to adhere to him, and perseverance to remain with him for evermore.

O Empress of Heaven, Beauty of Angels, and Lady of Love ! How long shall nature, sensuality, and selfishness bear

sway? How long shall I seek, and not find; sigh, and not enjoy; live, and not truly love *Jesus* and *Mary*; the good Son, and glorious Mother, the holy Fruit, and happy Tree.

O my compassionate Mother! obtain for me your poor child, counsel in all my doubts, comfort in all my distresses, courage in all my temptations, and confidence in all my troubles.

Help me (O holy Mother of my Lord *Jesus*!) to be truly humble in my self, truly devout and loyal to my God, truly obedient to my Superiours, and truly meek to all.

Be you alwaies mindful of me (O my dear Mother!) both living and dying; and then especially have a care of me, when I forget my self by falling into Sin, and when my Soul must be forced out of my Body by death; that after death I may see, praise, and love both you and your Son *Jesus* for all eternity,

Amen.

SECT.

SECTION VI.

An Explication of the material parts of the Rosary, which are 1. The Sign of the Cross. 2. The Creed. 3. The Lords Prayer. 4. The Angelical Salutation.

THe Rosary, is begun and ended with the Sign of the Cross, and saying of the Creed; and consists in the frequent Repetition of the Lords Prayer, and Angelical Salutation; and in the continual Meditation upon the chief Mysteries of our Redeemer and his sacred Mother: therefore you are, devout Rosarists! first to ground your selves in the knowledge and understanding (at least in some measure) of these Prayers, and of these Mysteries; that so your devotions may prove more efficacious, and your Prayers be performed with more gust and satisfaction.

To which end you may profitably read over and peruse this ensuing explication of them: and (as often as your occasions shall permit, and your devotion serve) recite them, as they are hereafter affectively enlarged and paraphrased.

*Of the Sign of the Cross, wherewith
we begin our Rosary.*

THe sign of the Cross, was prefigured and announced by the *Prophets*, taught and recommended by our Redeemer *Christ Jesus*; and ever used and practised in the *Catholique Church*.

With this sign all faithful Christians ought to begin all their actions (according to that Counsel and command of *St. Cyprian*; Make this sign both eating and drinking; and sitting and standing; and speaking and walking: And of *St. Hierome*. At every action, and upon all occasions, let the hand imprint a Cross:) But much more careful should they be, to begin their prayers and devotions, (which are the chief Acts of Religion) with this sacred sign; And most of all, ought they so to begin the recital of their *Rosary*, which is the most eminent sort of prayer and devotion.

St. Augustine, alleadges several Reasons for this general custome of all Christians: Because this sign of the Cross (saies he) directs the course of our Pilgrimage, instructs us for our combat,

bare, helps us in our conflict, strengthens us for our Conquest; It destroys all dangers, and defends us from all Diabolical subtilties and machinations. To which may be added,

1. That this sign of the *Cross*, is a compendious Profession of the Christian Faith, wherein the Mystery of the sacred Trinity, the Incarnation, and Passion of our Blessed Saviour, and the Remission of sins by his merits is briefly taught and declared.

2. It is a certain badge, by which Orthodox Christians are known and distinguished from Sectaries and Infidels: we are all said to be Christians, (saies *St. Augustin*) for we are all signed with Christs signet.

3. It is an Invocation of the divine assistance in all our actions, for by this sign we invoke the sacred Trinity to our ayd by the mediation of our Saviours Passion.

4. It affords us spiritual comfort and courage; For if thou art not ashamed (saies *St. Augustine*) to make this sign exteriously before men; thou mayest confidently expect to feel the divine sweetness in thy soul.

5. It is a Meditation, and Imitation of our Redeemers Passion. When thou signest

signest thyself with the *Cross*, (saies *St. Chrysostome*) ruminat in thy mind the whole cause of the *Cross*, and thou shalt easily quench the fires of all thy passions.

6. It gives us hopes of our salvation. For what may not *he* hope, *who* beholds Christ dying on the *Cross* for his Redemption; and *who* looks upon Christ more faithfully, than *he*, who frequently imprints his *Cross* upon his heart and forehead? To which the Apostle alluding exhorts all Christians to remember, at *how dear a rate they are bought*, and to glorifie and carry God in their Bodies.

7. It inflames our souls in the divine love and charity. For who can consider Christ expiring on the *Cross* for his sake, and continue cold and tepid? God commends his love towards us, (saies the Apostle,) *In that while we were yet sinners, Christ died for us.*

8 It averts from us Gods indignation and revenge: In which sense, that saying of the *Psalmist* is understood by *St. Gregory of Nice*, and by *St. Hierom*, *Thou* (O Lord!) *hast given a sign to them that fear thee, that they may fly from before the Bow.*

9. It defends us from all our enemies:
so

So the same Fathers explicate that other passage of the Psalmist; shew some sign upon me for good, that they who hate me, may see it, and be ashamed, because thou (O Lord) hast holpen me, and comforted me.

10. It drives away the Devils. Sign thy self (saies St. Cyr I) with the Cross in the forehead; that the Devil perceiving the Kings character, may be affrighted and fly from thee: And again, This sign (saies he) is a comfort to Christians, and a terrour to the Devils: And the Martyr *Ignatius*: The sign of the Cross is a Trophe against the power of the Prince of this world, which hearing and beholding, he fears and trembles.

Finally, The sign of the Cross (saies St. Cyril) is the Seminary of all virtues: and in it alone (saies S. Ambrose) consists the prosperity of all Christians.

And if any shall question you (O Christians! saies *Tertullan*) whence this Ceremony had its first rise and origin? Answer them boldly: Tradition hath taught it, custome hath confirmed it, Faith hath practised it.

Since therefore this sign is of so great power and efficacy, against the Devils; so assured an Antidote against all sorts of

of dangers; so undrainable a fountain of all desirable good and happines (as in these few words supported by the authority of such ancient and learned Fathers, seems sufficiently declared:) Let us (O devout Fellow-members of the sacred *Rosary*!) be carefull to arm our selves therewith, upon all occasions, at all times, in all places (and especially at the beginning and end of our *Psalter*;) remembring that we are spiritual Soldiers, listed by Christ our Captain, to fight under the banner of his blessed *Cross*, against the World, the Flesh and the Devil; and undoubtedly hoping by vertue thereof, to overcome and vanquish them.

Of the Apostles Creed which is, The first part of the Rosary.

THe Apostolical *Symbol*, or *Creed*; is so called; for that it was made and compiled (saith *St. Clement*) by the twelve Apostles, being yet together, each one of them adding what was conceived necessary; to the end, that when they were separated, they might preach this Rule of Faith to all Nations: (which as *St. Augustine* largely declares) is a plain, short, Compleat comprehension of

of our Faith, that so its *Plainness* might correspond to the Hearers capacity; its *Shortness* to their memorie; its *Completeness* to the contained doctrine. For that which in Greek is named *Symbolum*, is called Collation in Latine because the Catholique Doctrine is compendiously knit and collected together in this divine *Symbol*; which signifies also *Indicium*, a mark, note, or token, whereby Orthodox Believers might be known and distinguished from all others. Now some of the Reasons, why this sacred *Creed* ought to be recited at the entrance upon our *Rosary*, may be briefly these.

1. Because Order and Reason seem to require, that after the solemn confession and Invocation of the Holy Trinity, (which is done, (as aforesaid) by making the sign of the Cross:) We should in the next place, make a profession of what we believe of the Trinity.

2. Because *Faith*, being the Foundation of Prayer; (as the Apostle expressly tells us; *He that comes to God, must believe*) We do hereby most fitly at the beginning of our Prayer renew, excite, and reduce our *Faith* from its habit, to an act.

3. Because the Church begins and ends the Canonical Office with a *Creed*; and

and the *Rosary* (as hath been declared) is an Imitation of the Davidical Psalter and Church Psalmodie.

4. Because the Fathers do most seriously recommend the frequent recital of the *Creed* to all faithfull Christians: Amongst whom St. *Augustine*; (some of whose many pithy expressions upon this point, we shal only here produce, to avoid unnecessary prolixity) saies thus: Having learned your *Creed*, recite it daily; when you rise out of your bed, when you compose your selves to rest, &c. Let it not seem irksome to repeat it, Repetition is convenient, to avoid oblivion: Do not pretend that you said it yesterday, that you said it this day, that you have it fresh in your memory; but express it again repeat it, contemplate it; let your *Creed* be your glass, there consider your selves & see whether you believe what you profess, and rejoyce daily in your *Faith*: Let your *Faith* be your riches, and let your *Creed* be (as it were) the continual cloathing of your interior. Do you not cloath your body when you rise out of your Bed? So by reciting your *Symbol*, you cloath your soul lest forgetfulness should leave it naked, &c.

A

An Exercise upon the Apostles Creed:

I Believe.

I Believe, acknowledge, and confess with heart and mouth, all such Articles of Faith as the holy Church proposes to be believed, because God, (who is the Truth it self) hath revealed them.

In particular I believe all that is contained in the *Apostles Creed*, whereof I here make my profession in the presence of God my Creator, and all the Court of Heaven protesting and promising to live and dye in this Faith.

O Lord encrease my Faith!

I believe, (Lord !) help my unbelief.

*I believe in God the Father Almighty,
Creator of Heaven and Earth.*

I Believe in the first Person of the sacred Trinity, the eternal Father, whom I acknowledge to be full of all possible and imaginable might and power: and that he produced the Heaven, the Earth, and all Creatures both visible and invisible of *nothing*, by his sole word and command, and out of his own free-will and goodness,

O my

O my Almighty, and Almerciful Father! you can as easily bring me back into the dark Abyssus of my first Nothing, as you from thence powerfullie drew me, and gave me this present Being; Behold, I most humbly acknowledge the absolute and perpetual dependance which I have upon your divine Majesty: I confess, that of my self I am nothing, have nothing, can do nothing, and that my whole Being, breathing, and motion, proceeds from your bounty, goodness, and power.

And in Jesus Christ his only Son, our Lord.

I Believe in the second Person of the sacred Trinity, the Son, whom the Father begot from all Eternity, communicating to him all his own Essence, Greatness, Perfection: who continuing God, became Man for the Salvation of Sinners; was named *Christ Jesus*, and is the Sovereign Lord and King of all Souls.

O divine word! which descended from Heaven to Earth, to deliver me from sin and Satan, be you my Lord by Election, as you are by Creation and Redemption. I freely give and bequeath
my

my self to you for your perpetual Bond-
slave.

Live, O *Jesu*, and reign in my Soul, as
you do in the whole extent of this large
Universe.

*Who was conceived by the Holy Ghost, born
of the Virgin Mary.*

I Believe that Gods Son, that he
might become man, did vouchsafe
to unite to his divine Person, a Rational
soul and a humane body, which the Ho-
ly Ghost miraculously formed in the
chaste bowels of the blessed Virgin *Ma-
ry*, and of her proper and pure blood; so
that he was truly conceived in her, and
truly born by her, without any prejudice
to her Virginitie; O *Jesu*! the lover of
Puritie, who chose the chastest woman
of the World for your Mother: by the
Immaculate Puritie of your Conception,
and Nativitie, give me the gift and
grace of purity of Life and Conversation.

*Suffered under Pontius Pilate, was Crucified,
dead, and buried.*

I Believe that the Son of God Incarnate
endured very severe Torments in his
humane life for the Worlds Redemption.

that he was adjudged to die by the President *Pilate* : and that after his death he was buried and laid in a Sepulchre.

O *Jesu*! the Redeemer of my Soul! your death is the only hope of my Life: be you graciously pleased to apply to me one single drop of your sacred Bloud, and I shall rest secure in this Life, and be happy for all Eternitie.

He descended into Hell, the third day he arose again from the Dead.

I Believe that in the death of my blessed Saviour, his Soul was really separated for a time from his Body, to descend into that part of Hell which was called *Limbus Patrum*, where all such souls as from the Worlds first beginning departed this life in a good estate, were till then detained; I believe that he delivered them from that Dungeon, and that upon the third day, his Soul returned to his buried Body, became reunited unto it, and raised it up to Life and Immortality.

O most glorious Soul of Christ my Saviour! which thus mercifully visited the Patriarchs lying in the sad Prison of *Limbus*, vouchsafe to give me also a gracious visit, that whilst I live, I may duly
and

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and devoutly love and honour you; and when my Soul shall be called out of this imprisoning Body, it may be raised up to Contemplate, admire, and praise your greatness, goodness, and glorie, for all Eternity.

He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.

I Believe that *Jesus* my Redeemer, being by his own power resuscitated from death to life, ascended up to Heaven by his own strength, where he sits at the right hand of God his Father (to whom he is every way equal) as the chief of all the Blessed, full of glory, and felicity.

O *Jesus*, my Redeemer I how worthy are you, thus to triumph, to reign, to be exalted above all Creatures! But O, forget not in the state of your greatness, the condition of your miserable Creature, bought with the price of your precious Blood! O King of glory I grant that all my thoughts, words, actions, and desires, may ayme at nothing but your only honour.

From thence he shall come to judge the Quick and the Dead.

I Believe that Christ *Jesus* when he shall please to put a Period to time, and all sublunarie things will descend visibly from Heaven in his glorious Humanity, to judge all Mankind, both the good and the bad, and publickly to reward or punish every one according to their works.

Ah! just Judge of all consciences! what shall I then do, or what shall I answer, when you shall question me concerning my whole lives transactions?

I believe in the Holy Ghost.

I Believe in the third Person of the sacred Trinity, the *Holy Ghost*, who joyntly proceeds both from the Father and from the Son, and is to them equal in Greatness, in Majestie in all things whatsoever.

O sacred Spirit! the God of Infinite Love and Charitie! breath upon my flinny heart, mollifie it into meekness towards my Neighbour, and melt it into the sweet affections of your pure and perfect Love.

I Be-

*I believe the Holy Catholick Church, the
Communion of Saints.*

I Believe the Catholick Church to be the only Church of Christ; that it is holy, universal, apostolical, and infallible in things appertaining to Faith, and that in this *Church* there are found many pious Souls, pleasing to the divine Majesty, which mutually help each other by their prayers and good works! O my Lord and my God! I render you most humble and hearty thanks for having made me a child and member of this holy Church, in which I have so great hopes, and so many helps to save my soul: give me your grace (good *Je-
su!*) that I may improve this signal favour, and persevere in this saving *Faith*, that from it I may pass to the clear vision of your prepared glory.

The Forgiveness of Sins.

I Believe that God is both able and willing to forgive me my Sins, and that he hath left power in his *Church* to remit them (be they never so heynous and enormous) and this especiallie by the Priests *absolution* in the Sacrament of

Penance. O God of Infinite goodness and mercy I let all Creatures Eternally praise and magnifie your sacred Name, for having given *such power to men, and such comfort to poor sinners.*

The Resurrection of the Flesh.

I Believe that the very body, in which my Soul now lives and breaths, and all humane bodies (though after death they are reduced into dust in their graves) shall at the end of the World, and at the great day of general Judgment, be raised to life, by Gods omnipotent command, and his Angels ministry to be then rejoyned to their same souls, and to live for evermore.

O Dread Sovereign, in whose hands are life and death, and to whose becke all things are obedient; Ingrave deeplie in my heart and soul the hope of a happy Resurrection, that the horror of this temporal dissolution, and death of my body, may not over-terrifie and dismay me.

And life Everlasting, Amen.

I Believe that the good shall live in Heavens glory for all Eternitie) and that

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that the wicked shall live eternally in infernal torments. O good God I grant that I may so live in your grace during this my short Pilgrimage, that I may live with you in glorie, in your Eternal Paradise, *Amen.*

*Of the Pater Noster, or our Lords Prayer.
The second part of the Rosary.*

THe *Pater Noster*, is the Prayer which our Lord *Jesus* taught his disciples, informing them from his own sacred mouth (and in them all Christians) how they should pray, and what they should beg daily of the divine Majesty.

It is the prime *Exemplar* of all Prayers, the *Abridgement* of the Gospel, the *Summary* of all our just and fitting petitions; and the absolute Form of imploring all such good things as we can expect and desire, and of deprecating all such bad things as we are to shun and avoid.

Finally, It is to be by so much the more zealously frequented, prized and revered before all other prayers whatsoever; by how much it excels them all in all sorts of prerogatives.

First, in Authority and dignity, as being prescribed by Christ *Jesus*, the

72. *An Exposition* Sec.
Wisdom it self, the Truth it self, the Di-
vinity it self.

2. In Brevity and facility; as em-
bracing in few, easie, and intelligible
words, all that can rightly be demanded
of the Divine Majestie.

3. In vertue and efficacy; For how
should our heavenly Father refuse to
hear our petitions which are humbly
presented to his Throne of Mercy in the
expres terms, and in obedience to the
precept of his dearly beloved Son Christ
Jesus.

Affections contained in our Lords Prayer.

1. **O** Pa poor Pilgrims and Prodigal
child, sighing after his Country,
kindred, and Fathers house: *Our Fa-
ther which art in Heaven.*

2. Of a Faithful servant, forgetting
himself to procure his Masters honour:
Hallowed be thy Name.

3. Of a loving Spouse; desiring the
sweet presence, embraces, and enjoy-
ment of her beloved Bridegroom: *Thy
Kingdome come.*

4. Of a dutiful Son: conforming him-
self absolutely to his Fathers sacred will
and pleasure: *Thy will be done in earth as
it is in Heaven.*

5. Of

2. 6. upon the Vater Noster. 73

5. Of a needy Beggar, asking an Alms at the door of the Divine Mercy: *Give us this day our daily bread.*

6. Of a guilty Prisoner, deeply indebted, ready to be condemned, and petitioning for pardon and remission: *And forgive us our trespasses, as we forgive them that trespass against us.*

7. Of a Blind and weak Traveller, imploring light and strength that he err not, fall not, faint not in his journey: *And lead us not into temptation.*

8. Of a soul Weary of all things which hinder her desired perfection, and craving to be freed from them: *But deliver us from evil.*

*An Exercise upon our Lords Prayer,
Dilated with Acts and Affections.*

1. Our Father which art in Heaven.

Adoration and acknowledgement.

O Heavenly Eather! I no sooner had a Being, but I see the effects of your paternal Bountie, inflowing upon me all things necessary for my preservation, even to this present Instant, in

which

Wisdom it self, the Truth it self, the Divinity it self.

2. In Brevity and facility; as embracing in few, easie, and intelligible words, all that can rightly be demanded of the Divine Majestie.

3. In vertue and efficacy; For how should our heavenly Father refuse to hear our petitions which are humbly presented to his Throne of Mercy in the expresse terms, and in obedience to the precept of his dearly beloved Son Christ Jesus.

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3. Of a loving Spouse; desiring the sweet presence, embraces, and enjoyment of her beloved Bridegroom: *Thy Kingdom come.*

4. Of a dutiful Son: conforming himself absolutely to his Fathers sacred will and pleasure: *Thy will be done in earth as it is in Heaven.*

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*An Exercise upon our Lords Prayer,
Dilated with Acts and Affections.*

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Adoration and acknowledgement.

O Heavenly Eather! I no sooner had a Being, but I see the effects of your paternal Bountie, inflowing upon me all things necessary for my preservation, even to this present Instant, in which

which I appear before your dread Majesty to adore you, praise you, and implure your Mercy.

I humbly acknowledge my own Ingratitude, Rebellion, Disobedience: all which notwithstanding, you have still continued the affection of a tender Father towards me, in cherishing me, comforting me, correcting me, pardoning me, protecting me, and treating me not as a Fraytour, a Prodigal, a Slave, but as one of your dearly beloved Children.

Wherefore I adore you as my Sovereign Lord God, and I honour you, as my heavenly Father, and I praise you, as my powerful Creator, and I love you, as my merciful Preserver; and I promise for the future to obey you more punctually, to serve you more faithfully, to praise you more fervently, and to procure the dilatation of your divine honour and glorie more zealously upon all occasions, with a sincere, filial and cordial affection.

Hallowed be thy Name.

A desire of true light.

O what a Father! How full of pity, patience, compassion, to have so long endured

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ured the unprofitableness, irreverence, insolencie of an ill behaved, uncivil, unnatural child ! who instead of procuring the sanctification of your sacred *Name* in all your creatures, and the exaltation of your honour in all his actions, hath still continued to dishonour your Majesty, to disedifie his Neighbour, to misuse your gifts, graces, and mercies ; and to defile his heart and soul with all sorts of sins and impieties.

Grant, O Father of Light and Love ! that I may have a clear sight and lively apprehension of your *affection*, and my *obligation* : that truly considering your *mercy*, and my own *miserie*, I may rely confidently upon *that*, and rise speedily out of *this* : so recovering your favour and friendship and eternally sanctifying, praising, and magnifying your sacred Name and Majesty.

3. Thy Kingdom come.

Sorrow for our Sins, and fighting for Heaven.

I freely confess, O Father of Mercies, and King of Majesty ! that my own wilful blindness and disobedience hath most justly depriv'd me of a Childs title and

and quality; Permit me therefore to present my self before you as a poor *Slave*, or at least as the *Prodigal Child* with tears in my eyes, sighs in my heart, and this humble petition in my mouth.

Father I I have offended against Heaven, and before you: I have dissipated all the graces you so lovingly and liberally gave me, and forfeiting my whole freedom, am become the absolute slave of sensuality, vanity, impiety, which now over-rule me, reign within me, and render me a rebel against your divine Majesty.

Mercie, O most compassionate Father! Destroy this Kingdom of Sin and Satan, and Establish yours in my soul! Live Lord Jesu in my heart! I will have no other King but him.

Deprive me not (Dear Father I) of that happy inheritance, which your Son my Saviour hath purchased for me with the price of his precious blood; but mercifully grant that your glorious Kingdom may come to be my lot and portion, at my departure out of this place of banishment; that I may there contemplate, praise, and love you for evermore.

Thy will be done in Earth as it
is in Heaven.

*Efficacious Purpose and Resolution of self-
denial.*

I Desire no longer, O Eternal Father I
to follow my irregular appetites, and
to march under the Banner of my own
will and opinion, which are the foun-
tains of all my defects, disloyalties, trans-
gressions: No Lord! For your love, I
utterly renounce them with all possible
horror and hatred.

All my will, and wish is, that your
sacred will may be accomplished in me
upon Earth, in Heaven, in all things
whatsoever, purely, perfectly, eternally;
for all your Ordinances are full of Ju-
stice and equity; I adore them all; I
embrace them all; I submit to them all.

Thrice happy those souls which are
truly conformable to you, which in-
cessantly contemplate you, which un-
weariedly follow you, which faithfully
serve you, and perpetually praise you.

O my God! I am not the least of
thy mercies, O my God! I am not the
least of thy mercies, O my God! I am not
the least of thy mercies, O my God! I am
not the least of thy mercies, O my God!

5. Give us this day our daily Bread.

Petition for a supply of our Necessities.

IT is the property of *Children* oppressed with hunger, to address themselves to their *Parents* with tears and cries, to move them to compassion: Behold here your poor Child, O loving and liberal Lord God! extremely labouring with spiritual thirst and hunger, exceedingly wearied in the worlds service: you are my Father, my Feeder, my daily Bread: And it is you only who are capable to satisfy my hunger, quench my thirst, comfort me in this my calamitous condition: All *Creatures* are but small *Crumbs* falling from your Royal table.

O how sweet and savory is the Bread of tears, and the Water of contrition to a truly Penitent, Contrite, Converted Soul! Your sugred words (O Lord!) and your celestial inspirations are her most delicious sawce, and the participation of your most precious Body and Blood, her daily Bread.

O my God! Let not the affection to temporal objects, deprive me of spiritual comforts; nor let any earthly solicitudes and greediness after worldly goods

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goods shoak up the memorie and gust
of those better goods you have promi-
sed and prepared for me in Heaven.

But let my daile Exercise be to san-
ctifie your holie Name; Let the interi-
or feeling of your Kingdom of Love in
my soube my only pleasure, palace, and
Paradise; and let the accomplishment
of your sacred Will be my daile Bread
and sustenance; during the space of this
my Pilgrimage. But alas!

6. Forgive us our trespasses, as we
forgive them that trespass against
us.

*Reflection upon our Impieties, and Suppli-
cation for pardon.*

When I consider, O Father of in-
finite Clemencie! not only my
life past, but even my present condition;
not only all my enormous and imme-
asurable offences, but even my daile and
hourlie imperfections, negligences, ini-
quities, to wit,

1. My time still lost) either in doing
nothing, or in doing nothing, or in doing
things unworthily, but, as vigilantly
my lingering and voluntarie con-
placencies

placencies in thought against Charity, Chastitie, Humilitie.)

3. My continued Resistencie, contradiction, hinderance of your holy spirit in my self or others.

4. My Irreverence, Indevotion, Tepiditie in my prayers, recollections, spiritual Exercises.

5. My Excesses of Tongue, Eyes, Ears, and all my senses, as well in respect of your divine Majestie, as my neighbour, and my self.

When (I say) I seriously reflect upon these and the rest of my manifold transgressions, I find my self so deeplie indebted, that I should undoubtedly turn Bankrupt, did not your fatherlie goodness, and my dear Redeemers boundless mercie and merits give me hope, comfort, and encouragement:

For, O my God! In what large sum do I stand ingaged to your sacred Justice.

1. I owe thanks for so many signal Benefits.

2. I owe Contrition for so many committed Crimes.

3. I owe love, for love, my life for your Sons death: my whole self, for your self given, and regiven so frequently.

And yet, insensible wretch that I am I
pay none of these just debts, but daylie
increase my obligations by my dailie In-
gratitude.

What other course then can I now
take, but humble to cry out, *Dimitte*
mihi; Pardon your prodigal Child (O
compassionate Father!) for the love of
your dear Son Christ *Jesus*: He is my
suretie, and he hath satisfied for my
debts, even according to the severest
rigour of your divine Justice, whose least
drop of blood is abundantly sufficient
to expiate the whole Worlds impie-
ties.

If therefore my own guilt shuts up
my mouth, and your Mercie gate; yet
his sacred blood will be my Key to open
both the one and the other. Pardon me
then (O my pious Father!) for your
Crucified *Jesus* sake, as I for the love of
him, do most freely, heartlie, and sin-
cerely pardon all them who have inju-
red, wronged, and offended me in any
thing whatsoever.

to preserve without the continu-
ance of your assistance.
Shield me then under your sacred
Protection as the Apple of
your eye; command your Ang-
els to preserve me from the danger

7. And lead us not into temptation.

Recourse to the divine Protection.

I Am day and night, (O most Powerful Father and Protector!) assaulted with an infinite number of *Enemies* which incessantly seek my utter ruin and destruction: The *World* charms me, the *World* enchants me, the *Devil* charms me, and *every thing* becomes an object of Temptation unto me.

Ah! How shall poor I conquer such powerful champions? I find no other means, than to make my address to you (My all-powerful Father!) and humbly to shelter my self under the wings of your eternal Protection.

For alas! such is my frailty, that I shall surely fall without the support of your Grace: *being fallen*, I shall be unable to *rise* without the help of your strength; *being raised up*, I cannot hope to *persevere* without the continual assistance of your assistance.

Shield me then under your sacred wings: Protect me as the Apple of your eye: command your Angel to preserve me from the danger

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of Sin; from the dangers of my Adversaries; from the dismal sleep of sudden and unprovided death, from all that is any way displeasing to your divine will and liking.

8. But deliver us from evil,

Aspirations perfecting fruition, with

When (O Father of Glories) shall I be freed from sins; from Sinners, from my self, from all that hinders the coming of your Kingdom;

O Kingdom of Peace, Kingdom of love, Kingdom of all desirable felicity. There it is (O Father) that I shall glorify your Name, that I shall perform your will, purely, perfectly, eternally.

There I shall no longer beg of you my daily Bread, but remain abundantly satiated with the sight of your blessed face, and the fruition of your beatifying glorie.

There my Debts will be all paid, my sins pardoned; my soul glorified.

There will be neither Temptation, nor Tribulation, neither occasion of sin, nor punishment of sin, but all tranquillity and conformitie, all perfection.

There I shall see my loving Father (O my Father)

Soul!) There is thy home and Countrey, there lies thy portion and patrimonie,

O Jerusalem, my dear Countrey, my delicious Kingdom, my desired Inheritance, when shall I possess thee? *O Sweet Father!* when shall I sincerely love you! *O my poor Soul!* when shall I see thee free from stains and blemishes, full of puritie and perfection?

Let's yield, let's yield to our good Father: Let's promptly submit to all his precepts, and Ordinances; Let's serve him with a filial reverence, obedience, confidence: that we may *here* feel the effects of his Grace, and *hereafter* enjoy the priviledges of his Glorie.

Of the Ave Maria, or, Angelical Salutation.

The third part of the Rosary.

THERE is no question amongst all faithful Christians; but that the *Pater* and *Ave* are the two most excellent Prayers we have (as St. Thomas largely proves) and consequentially that they are of greatest efficacie to obtain what we want and desire: The *Ave* being delivered and dictated by the divine

divine Mouth of Gods own Son our Redeemer Christ Jesus: The other, being pronounced by an Archangel, sent Ambassador from the sacred Trinity to Her who was chosen out amongst all women, to be the worthy Mother of the second divine Person, the Word Eternal. And who can doubt, but that God himself is also the Author of this *Salutation*, and that he put this *lesson* into his Legats mouth, whom surely he sent well instructed in all things which might concern his weighty Embassie?

Let us therefore briefly declare the use and scope of this short, sweet, and mysterious *Salutation* and *Prayer*; and afterwards dilate it with *Aets* and *Afections*; that it being so often to be repeated in the recital of the *Rosary*, may give more gust to their devotion, who will sometimes take the time and leisure to ruminate upon it more diligently.

There is surely nothing more besetting a faithful Christian, than a frequent Reflexion upon his *Redemption*; And since the *Incarnation* of Gods Son in the sacred Virgins womb, is the chief *Mystery* thereof, we must needs conclude, That it is an office of Piety most grateful to the divine Majesty, to revolve often those every words, whereby so great

Mystery (so long expected, so ardently desired, so zealously begg'd by the holy people of all precedent ages) was first announced to mankind; especially it being directly intended, as a thankful and dutiful commemoration of the signal benefit of our Redemption, and our Saviours Incarnation.

The *Ave Maria* (says our devout St. Bernard) is of such power and excellencie, That it causes Heaven to smile, the Angels to be glad, the Devils to flee away, and Hell to fear and tremble, as often as it is reverently recited.

After whom, said another of the B. Virgins Mirions *Alanus*, The *Ave Maria* is a prayer little in words but large in Mysteries; it is short in discourse, but sublime in sense and verne; it is sweeter above honie, and precious beyond the purest gold.

Listen saies he, with admiration to what I shall here tell, O you true Lovers of *Mary's* name and honour.

All Heaven rejoyceth, and the whole Earth is astonish'd, when I say *Ave Maria*.

Heaven stands, and Hell trembles, when I say *Ave Maria*.

The world becomes contemptible, and my heart melts into inward affections,

ons, when I say *Ave Maria*. All fear is banished, and the Flesh is conquered, when I say *Ave Maria*.

Devotion arises, compunction encreases, when I say, *Ave Maria*.

Faith is strengthened, Hope redoubled, Charity enflamed, comfort renewed, the Spirit recreated, when I say *Ave Maria*.

This *Angelical Salutation* may be said to have three parts, as it hath three Authors, though all inspired from God, the Prime Author, and Origin thereof.

The First part; (*Hail Mary full of grace, our Lord is with thee, blessed art thou amongst women*) was delivered by the Angel Gabriel, as it is recorded in the 2. chap. of St. Luke, verse 28.

The second part; (*and blessed is the fruit of thy womb, Jesus!*) was pronounced by St. Elizabeth the holy Baptists Mother, Luke 2. verse 42.

The third part; (*Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death*) was added by the Catholick Church, in the general Council of Ephesus, and recommended to the use of all Christians, in opposition of Nestor, and other hereticks, who denied the blessed Virgin to be Gods Mother.

The first and second part of this Salutation were frequently made use of,

even from the first Infancy of Christianity, (as appears by the Liturgy of St. James, receiv'd in the sixth general Council, and the third part ever since the general Council of Ephesus,

The affections contain'd in the Hail Mary, or Angelicall Salutation,

1. Of Congratulation, *Hail Mary.*
2. Of Exultation, *Full of Grace.*
3. Of Admiration, *our Lord is with her.*
4. Of Benediction, *Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus!*

Whereby we bless and praise both the Mother and the Son, we beg both their blessings, and desire all creatures to bless, praise and honour them both.

5. Of Invocation and Petition, founded upon her Power, she being Gods Mother; *Holy Mary, Mother of God, pray for us sinners now, (and at the hour of our death,*

An Explication of the Hail Mary, or the Angelicall Salutation.

Hail
That is, be you glad, joyful, secure and happy, in being made the prime instrument

strument of Gods providence and mercy, in order to our *Redemption*, and to the changing of our Mother *Eves* hereditary curse into a happy blessing for all succeeding generations.

Mary.

Is the proper name of the glorious Mother of *Jesus*, signifying, Lady and Star of the Sea.

Full of grace.

As being full of God, by her special privilege of conceiving the Word Eternal, and consequently full of all virtue, goodness, and perfection whatsoever.

Our Lord is with thee.

For God the Father in a most singular manner over-shadowed her, God the Holy Ghost most abundantly came upon her, and God the Son, most wonderfully became man within her.

The Father was with her, as with his Daughter: the Son was with her, as with his Mother: the Holy Ghost was with her, as with his dearly beloved Sponse, and choicest Tabernacle.

Blessed

Blessed art thou amongst Women.

That is, over, above, and beyond all women, because a *Mother* and a *Virgin*: the *Mother* of God, which is above all other humane Titles, and yet a perpetual *Virgin*, a priviledge which never any other creature did, or shall possess.

And blessed is the fruit of thy womb, Jesus.

Who remaining perfect God, evermore blessed in his divine Person, became perfect man in her sacred womb, to whom we give all possible praise, homage, and gratitude, for all that we have and are, and especially for this his cloathing himself with our humane nature in her, whereby he truly becomes our *Brother*, and provides her for our powerful *Mother*,

Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death.

We make to her our humble addres-
ses in all our pressing necessities, that by *Her* we may receive what we want, by *whom* we receiv'd the Author himself of all goodness.

An

An Exercise upon the Ave Mary, dilated with ACTS, &c.

Hail Mary.

All Hail ! the most holy, excellent, and admirable of all pure creatures & Princes of Heaven and Earth ! Queen of Men and Angels ! I desire now to salute you with the reverence of the Archangel *Gabriel*, with the affection of *St. Elizabeth*, with the devotion of the holy Church, and with all such honour as is due to Gods sacred Mother.

I salute you, admire you, congratulate you, O amiable Virgin-Mother *Mary* ! as the chief instrument of our Redemption, the prime Ornament of Paradise, the singular Glory of humane nature, and the bright Star shining unto us by your exemplary Vertues, and directing us by your powerful assistance in this sea of miseries, and place of Pilgrimage.

Full of Grace.

I salute you, O most sacred, pure and perfect Virgin-Mother ! as full of Grace from the first instant of your immaculate Conception : full of sanctity, during the whole

whole course of your unspotted life upon earth: full of glory in the happy state of your Eternity in Heaven.

O most Powerful, and most Compassionate Virgin-Mother! out of this your plenitude of grace, vertue, sanctity, and perfection, impart what you see wanting to my poor needy, and naked Soul.

Our Lord is with thee.

Our Lord God, was, is, and will be evermore with you, O Virgin-Mother! and you are, and always shall be with him: He was with you upon Earth, in your womb, in your arms, at your breasts: He *is with you* in Heaven, by his beatifying presence, he *will be* there still *with you*, bestowing on you a continued Eternity of glory.

O most unspotted Temple of the sacred Trinity! by this your perpetual and perfect union with the Divinity, obtain for me that I may pass on this my Pilgrimage in the daily exercise, and reflection upon the divine presence, to the end I may with you be perpetually united to him hereafter in his happy Paradise.

Blessed

Blessed art thou amongst women:

O Mary! the only Mother amongst all Virgins!

O Mary! the only Virgin amongst all Mothers: you conceiv'd without Sin, brought forth without sorrow, liv'd without blemish, and after your death were translated to Eternal glory, without the least touch of corruption; therefore *blessed are you above all women*, who were totally exempted from the common curies of all other women.

You bore him in your womb, who bears up the whole world: you infolded him in your arms, who encompasses the spacious frame of the vast Universe: you nourish'd him with your breast-milk, who gives Being, life, food to all Creatures. Finally, you were, and are Gods Mother: in which miraculous word is included all the priviledges and perfections, which can possibly befall a creature, and therefore you are justly stil'd, and shall be so esteem'd by all succeeding generations, *the most blessed of all womankind*: O blessed Mary, the Paragon of all Mothers, the Crown of all Virgins, the joy of all the Saints, the best and most accomplish'd of all Gods
Creatures!

Creatures I by these and all other your
numberless Benedictions, avert from me
those maledictions which I have deser-
vedly incur'd by my enormous sins and
transgressions.

And blessed is the fruit of thy womb, Jesu.

O *Jesu*! the sacred fruit of *Mary's*
virginal body! be your Name and Ma-
jesty eternally blessed by all creatures in
Heaven and upon Earth.

Blessed be your divine *Person*, which
you thus vouchsafed to unite unto a hu-
mane body and soul for the Worlds Sal-
vation.

Blessed be your *Will*, which was thus
inflam'd with the love of lost Mankind.

Blessed be your *Memory*, which men-
cifully reflected upon us miserable and
sinful creatures.

Blessed be your *Understanding*, your
Wisdom, your *Power*, your *Providence*,
and all your ineffable *Attributes*, which
found out such an efficacious way to
win us to your self, and wed us to your
sweet affection and friendship.

O Amiable *Jesu*! the Ornament of
the Universe, the Beauty of Heaven, the
Glory of Mankind; Be you blessed in
each member, part and particle of your
most

most pure, immaculate, virginal Body,
which you expos'd to such cruel tor-
ments for our Redemption.

By these and all other the infinite blessings which are in you, and belong to you: (sweet *Jesus*!) bestow on me the blessing of your grace in this my lives Pilgrimage, and of your glory in your Eternal Paradise.

*Holy Mary, Mother of God, pray for us
sinners now, and at the hour of our
death.*

O blessed Mother of blessed Jesus I despise not them for whom the dear Son of your womb, disdain'd not to die upon the Cross: but in your tender pity and compassion succour the miserable, encourage the weaklings, comfort the afflicted, and let all such feel the happy effects of your helping assistance, as have recourse to your powerful Prayers and Patronage.

We beseech you, O gracious Mother I
by all the greatnesses which God hath
given you, by the glorious Name of
Mary, and Title of Gods Mother
wherewith he hath honoured you, by
the singular love he bore you upon
Earth, and the supereminent glory
where-

wherewith he hath crown'd you Queen of Heaven; Pray now for us, that we may pass on the short remainder of our lives Pilgrimage in his grace and favour; and when Death shall summon us to depart out of this miserable World; Then, O then (most charitable Mother!) chiefly assist, encourage, and strengthen us, your poor children, and conduct our Souls to the happy mansions which your divine Son, our dear Redeemer, hath before all time prepar'd for them in his Heavenly Kingdom, where with you (O most glorious Queen-Mother!) they shall see him, enjoy him, and be united to him for all Eternity.

If we would thus devoutly reflect sometimes upon these or the like mystical senses, and raise up our Souls to such like affections, when we recite these divine forms of Prayer, we should probably reap more Spiritual profit by their frequent repetition.

But we therefore take little or no gain in these and other pious Exercises, and make small progress in perfection, because we commonly content ourselves with the bare and bare out-side of the words, and seldom or never penetrate into their inward marrow, sense, and meaning.

SECTION VII.

The manner how to recite the Rosary.

1. **I**N the first place you are to settle your self reverentlie in the *divine presence*, and (seriously recollecting your senses) to cast off all evagations of mind, and extroversions, (which is the *general preparation to all Prayer.*)

2. To the end your *understanding* and *will* (both which concur in all well-ordered Prayer and Meditation) may be profitably employed ; you may please to remember these *two Rules* :

The *First Rule* (which concerns the action of your understanding) is, *To represent before the Eyes of your Soul that mystery, whereon you are to meditate, as even then acted in your presence.*

As for Example, The mysterie whereupon you intend to make your meditation, is, *The Nativitie of our Saviour.* Imagine your self standing in a private corner of the poor *Bethleem* Stable, beholding, hearing, and admiring all that there passed in that sacred night : run over in your mind the condition of the
H place,

place, and the circumstances of the *Persons*, and think what were their *thoughts*, affections, words, actions: above all consider *who it was*, that appeared to the World in this mean equipage: to wit, the Son of God, the King of Glorie, the Monarch of the whole Universe: then ponder his love to mankind in general, and to your self in particular, &c.

The *second Rule* (which concerns the action of your will) is, *That you pass speedily from speculative discourses to devout affections, and self reflections*, As for example, had you been in the *Bethleem* stable aforesaid, how diligentlie would you have employed your self in the service of little *Jesus*, and his loving *Mother*? How willinglie would you have picked up sticks, made a fire, ayred his swaths, and fetched or carried whatsoever might have been useful for their solace and succour, &c.

Such like reflections will raise enflamed desires, and firm resolutions in your soul, of better loving and serving both the Son and Mother for the future, and of suffering for his sake, who suffered so much for yours, &c.

And in some such manner you may conclude each *mystery* by some particular resolution (drawn from the subject

of the meditation) either of correcting such an imperfection, or of exercising such a vertue: and assure your self, that if you presently apply your self to the practice of such well made resolutions, (humbly imploring the divine assistance therein by the blessed Virgins Intercession:) you shall find it a most speedy and efficacious means to the amendment of your life, the extirpation of vice, the implanting of vertue; and finallie much conducing to your general advancement in all sorts of spiritual Perfections.

3. You may also represent to your self the sacred Virgin:

Sometimes as sitting or kneeling in her silent and solitarie retreat, and attentively listening to the Angel *Gabriels* Salutation and Embassy.

Other times, as infolding gentle her sweet Infant *Jesus* in her sacred arms, imbracing him tenderlie in her bosome, suckling him lovinglie at her breasts, watching him carefullie with her eyes, cherishing him affectionatlie with her kisses, contemplating him devoutly with her heart.

Other times as painfullie waiving on him from place to place in the time of his *Passion*, sorrowfullie standing by him at the foot of his Cross, chearfullie re-
H 2
joycing

joycing with him at his *Resurrection*.

Other times, as gloriously reigning in Heaven, mercifully vouchsafing to hearken to our prayers, and piously presenting them to her Son.

Or otherwise according to the several mysteries, and suitably to each ones gust and devotion.

4. You are also here to be exhorted to propose to your self the cause (whether common or particular) which moves you now to the recital of the Rosary: As for example, I intend now to praise my Lord God for the benefit of my Creation, Redemption, Vocation, &c. Or in the honour of my Saviours sacred Nativitie, bitter Passion, glorious Resurrection, admirable Ascension &c. Or in the honour of the blessed Virgins Annunciation, Visitation, Assumption, Coronation, &c. Or I intend to render thanks to my Creator for such a particular favour as for mine own, or my friends Conversion, delivery from danger, &c. or any other private or publick benefit. Or, I intend to implore the divine assistance for the overcoming of such a *Temptation*, extirpating such a vice, obtaining such a *curse*. Or, For a good success in such an affair. Or, that I may make a happy progress in my Studies, &c.

Consider

Sec. 7. to recite the Rosary. 101

Consider therefore briefly at the beginning of your prayers; *what it is* that you chiefly intend: and if it be any temporal or worldly benefit which you desire to obtain, be sure you demand it not *absolutely*, but only *conditionally*, as thus: If it please the divine Majestic, and that it is for my good and his glory: I humbly beg a happy end of such a Law-sure: success in such a journey, prosperity in such an undertaking, &c.

5. Then taking your *Bedes* in hand, or having this your *Book* open before you: begin your *Rosary* with the sign of the *Cross*: saying, In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

6. Then adding this *Preparatorie Prayer* of the Church, *Aperi Domine os meum, &c.*

O Lord! Open my mouth to bless your holy name, purge my heart from all vain, wicked, and wandering thoughts: enlighten my understanding, and inflame my affections: that (reciting this *Rosary*, with due reverence, attention, and devotion,)

1. For the increase of your honour and glory.

2. For the Exaltation of the Catholic Church.

H 3

3. For

3. For the Prosperitie of the Sea Apostolick,

4. For the peace of all Christian Princes.

5. For the re-union of Schismatics.

6. For the Conversion of Hereticks.

7. For the Correction of Sinners.

8. For the Consolation of the afflicted both living and departed.

9. For the preservation of our Sovereign, Queen Catherine, and all the devout Rosarists of this holy Confraternity; I may be graciously heard by your divine Majesty: through the merits of your Son, our Lord and Saviour Christ Jesus.

7. Then making a Profession of your Faith, with heart and mouth, say.

I believe in God the Father Almighty Creator of Heaven and Earth, &c.

8. After your Creed recite thrice your Hail Mary, upon the three grains which are commonly placed at the head of your Rosary, saluting the blessed Virgin in behalf of her three singular Privileges.

1. The Daughter of the Eternal Father.

2. The Mother of the Eternal Son.

3. The Spouse of the Holy Ghost.

10. V. be

9. Then Reflecting upon the first my-
 steries: say, Our Father, and ten Hail
 Marias, and so pass on to the second, and
 the rest of the Decades, according to the
 order hereafter described: and in the end
 of every Decade you are to say, Glory be
 to the Father, and to the Son, and to the
 Holy Ghost. As it was in the beginning,
 is now, and ever shall be, World with-
 out end, Amen.

Then recite these Verses devoutly.

These Prayers Angelical with bended
 knee,
 We offer holy Virgin up to thee;
 Steer us a prosperous course while here
 we tarry.

And in deaths Pangs assist us blessed
 Mary.

Remember Virgin that no Age hath
 known,
 Any by thee deserted, that has flown
 To thy Protection, or implor'd thy Aid,
 By which encouragement, most sacred
 Maid,

Mother of Virgins, I to thee repair,
 And for thy help address my humble
 Prayer,

Mother of God! desert me not, but
 hear,

And listen to me with a gracious ear.

10. And having compleated the Recital of your Rosary, conclude with the repeated Creed and sign of the Cross: (so ending where you began) which is both the ancient, and a most laudable custome;

After all, add this Prayer of the Church, to obtain the remission of all the negligences committed in your Prayers.

Sacrosancta & Individua Trinitas, &c.

To the sacred and undivided Trinitie, to the blessed Humanitie of our crucified Lord Jesus, to the fruitful Integritie of the most glorious Virgin Mary, and to all the Saints universally, be ascribed all praise, honour, and glory, from all creatures for evermore; and to us be granted (by Gods Mercy) the Remission of all our Sins.

And likewise, ever blessed be the Bowels of the Virgin Mary, which bore the Eternal Fathers Son: and blessed be the Breasts which suckled Christ our Lord; Amen.

SECTION VIII.

*An Explication of the formal parts of
the Rosary ;*

VWhich are the fifteen Mysteries
answering to the fifteen De-
cades, or Tens of the sacred *Rosary* ; and
here set down in that direct order
which ought to be observ'd in medita-
ting upon them : which is, First to be-
gin with the five joyful mysteries. Se-
condly, to proceed to the five Dolo-
rous. Thirdly, to conclude with the five
Glorious ; for according to this order
they were accomplish'd in the Persons
of our Saviour Christ, and his blessed
Mother.

The five joyful Mysteries, (so called,
for that they contain the chief joys
which the sacred Virgin-Mother felt
concerning her Son Christs humane na-
ture ;) Are,

1. The Annunciation of Christs In-
carnation, by the Archangel *Gabriel*,
Luke 1.

2. The Visitation which the B. Vir-
gin made to her Cousin St. *Elizabeth*,
Luke 1.

3. The

3. The Nativitie of our Lord Jesus Christ, *Luke 2.*

4. The Oblation and Presentation of our Saviour Christ to his Eternal Father in the Temple; and the Purification of his B. Mother, *Luke 2.*

5. The finding of Christ in the Temple, disputing with the Doctors, when he was twelve years old.

The five dolorous mysteries (so called, for that they contain the chief sorrows which Christ our Redeemer felt in his bitter Passion,) Are,

1. The bloody Agonie of Christ, whilest he was at his Prayers in the garden, *Matth. 26.*

2. His most cruel Flagellation, or whipping at the Pillar, *John 19.*

3. The crowning of his Head with thorns, *Mat. 27.*

4. The carrying of his Cross to mount Calvary, *John 19.*

5. His crucifixion and death upon the Cross, *John 19. Luke 23. Mark 16. Mat. 27.*

The five glorious mysteries, (so called, for that they contain the chief glories which besel our Saviour Christ and his sacred Mother,) Are,

1. The Resurrection of our Lord Jesus, *Mark 16.*

2. His

2. His Ascension into Heaven, *Mar. 16*
3. His sending down the Holy Ghost to his Church, *Acts 2.*
4. The Assumption of the B. Virgin Mary up to Heaven.
5. The Coronation of the B. Virgin in Heaven.

Which fifteen Mysteries are briefly comprehended in three Verses.

She's told, She visits, He's born, offered and found.

He prays, is whipp'd, is crown'd, carries, is kill'd.

Rises, Ascends, sends down: she dies, is crown'd.

SECTION IX.

A Practical way to say the Rosary.

The 1. Part, containing the five joyful mysteries.

The first Joyful Mystery, To wit,
The Annunciation.
[*She's Told.*]

Under this one notion, are comprehended many particular joys, where-
with

with the sacred Virgins soul was replenished, upon the happy news brought down to her from heaven, of the Eternal Word's Incarnation in her womb; which we shall (both here and in the following mysteries) reduce to ten heads, according to the number of Angelical salutations, recited in each Decad; that so the pious Rosarist may entertain his devotion by mentally ruminating upon one, or more, or all of them, as his leisure shall permit, and his zeal suggest unto him: Thus,

In the name of the Father, &c.

O Lord open my mouth, &c.

I believe in God, &c. with three times Hail Mary.

Our Father &c.

Then he may consider the joy of the B. Virgins heart.

1. At her eternal pre-election; that she amongst all women, should be chosen to be the Mother of Gods son, &c.

Hail Mary.

2. At her singular benediction, *Blessed art thou, &c.* (said the Archangel,) *Luke 2.*

Hail Mary.

3. At the reparation of mankind, whereunto she was made instrumental.

Hail Mary.

4. At

4. At the Angelical salutation; That
he should be thus particularly and ho-
nourably saluted by such an Ambassador.

Hail Mary.

5. At the Angelical Consolation, Fear
nothing, O *Mary*, Luke 2.

Hail Mary.

6. At the Angelical Revelation, Be-
hold thou shalt conceive, &c.

Hail Mary.

7. At the Angelical Instruction, How
can this be? The Holy Ghost shall descend
upon thee; &c.

Hail Mary.

8. At her being with child of the
Word Incarnate.

Hail Mary.

9. At the manner of her conceiving;
without the knowledge of man, &c.

Hail Mary.

10. At her marriage with St *Joseph*.

Hail Mary.

Glory be to the Father, &c.

These Praiers Angelical, &c.

The second joyful Mystery; To
wit, The Visitation.

[*She Visits.*]

Our Father, &c.

The B. Virgin exceedingly rejoiced.

I. At

1. At the consideration of Gods wonderful works now revealed unto her by this Heavenly messenger.

Hail Mary.

2. At the Inhabitation of God within her.

Hail Mary.

3. At her perfect Sanctification.

Hail Mary.

4. At her singular Illustration both in soul and body.

Hail Mary.

5. At her journey into Judea.

Hail Mary.

6. At the carriage of Christ in her womb.

Hail Mary.

7. At the blessing of Elizabeth.

Hail Mary.

8. At her conjoyn'd Virginity and Maternity.

Hail Mary.

9. At the overflowing of her Grace into St. John, Elizabeth, and Zachary.

Hail Mary.

10. At the many miracles accompanying and following this Visitation.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

the third joyful Mystery ; To wit,
the Nativity of our Lord Jesus:
[He's Born.]

Our Father. &c.

The B. Virgin exceedingly rejoyced.

1. At the first sight of her new born
Jesus.

Hail Mary.

2. At her preserv'd Virginity.

Hail Mary.

3. At her bringing forth without pain.

Hail Mary.

4. At the Angelical Jubilation.

Hail Mary.

5. At the vision of the divine Essence.

Hail Mary.

6. At the many benefits bestowed on
Man-kind by her Sons Birth.

Hail Mary.

7. At the multitude of miracles
wrought then for his manifestation to
the World.

Hail Mary.

8. At the Adoration of the Wise-
men.

Hail Mary.

9. At their mystical offerings.

Hail Mary.

10. At

10. At the Vocation, Conversion
and Salvation of the Gentiles.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The fourth joyful Mystery; To
wit, His Oblation.

[offer'd.]

Our Father, &c.

The B. Virgin exceedingly rejoiced.

1. At the carriage of her sweet Son
Jesus, from *Bethleem* to *Jerusalem*.

Hail Mary.

2. At the compleating of former Pro-
phcies.

Hail Mary.

3. At the offering up of her Son.

Hail Mary.

4. At her exemption from the Law
of Purification.

Hail Mary.

5. At the instruction and example of
her Sons Humility and Obedience.

Hail Mary.

6. At the wonderful Manifestation
and revelation of her Son; To wit,
Not only to St. *Joseph*, St. *Zachary*, St.

Elizabeth

Act. 9. joyful Mystery: 113

Elizabeth, the Shepherds, and the Kings;
but now also to St. Simeon and St. Anne
in the Temple.

Hail Mary.

7. At Venerable Simeons receiving
her Son into his arms.

Hail Mary.

8. At the Blessing of Simeon.

Hail Mary.

9. At the like Devotion, Jubilation,
and Illumination of St. Anne.

Hail Mary.

10. At the signification and fruit of
this Oblation.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The fifth joyful Mystery: To wit
The finding of Christ in the
Temple.

[And Found.]

Our Father, &c.

The B. Virgin-Mother exceedingly
rejoyced.

1. At the sight of her now found Son.

Hail Mary.

2. At the hearing of his Learning and
Wildome.

Hail Mary.

I

3. At

114 *The 5. joyful Mystery. Sect. 9.*

3. At the fulfilling of that Prophetical saying, *I Wisdom dwell with Counsel, and am present amongst learned cogitations.*

Hail Mary.

4. At her first conference with him after she had found him.

Hail Mary.

5. At his Mystical answer unto her.

Hail Mary.

6. At the Instruction couched in his reply.

Hail Mary.

7. At his return with her to *Nazareth.*

Hail Mary.

8. At his humble Obedience and Subjection.

Hail Mary.

9. At the consideration of her own happiness, dignity and excellency.

Hail Mary.

10. At the delicious conservation of all his words and actions in her heart.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

I believe in God, &c.

To the sacred and undivided Trinity, &c.

At the sight of her now found son.

The hearing of his teaching and

Wisdom.

Hail Mary.

Sec. 2. The 1. Dolorous Mystery

The second Part of the Rosary, containing the Five Dolorous Mysteries.

Begin this part of the Rosary with the Prayer, sign of the Cross, and Creed, as in the first part.

In the name of the Father, &c.

O Lord open my mouth, &c.

I believe in God &c.

The first Dolorous Mystery.

[The Prays.]

Our Father, &c.

Our Blessed Saviour was exceedingly sad and sorrowful.

1. At the apprehension of the loss of his corporal life.

[Hail Mary.]

2. At the foresight of his sufferings.

Hail Mary.

3. At the consideration of the Guiltiness of Sin.

Hail Mary.

4. At the Jews Ingratitude.

Hail Mary.

5. At the cruel passion which Christ

2116 The 2. Dolorous Mystery. Sect. 9.

ans would reap from his Passion.

Hail Mary.

6. At the Treason of Judas.

Hail Mary.

7. At the Scandal, scattering, and flight of his dearest Disciples, friends, and followers.

Hail Mary.

8. At his being taken, bound, and brought out of the Garden of Mount Oliver.

Hail Mary.

9. At his presentation to *Annas* and *Caiphas*, and the suborning of false witnesses against him.

Hail Mary.

10. At his Blows, Buffets, and other opprobrious usage, all night long.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The second Dolorous Mystery.

[Is Whipp'd.]

Our Father, &c.

Our Blessed Saviour was exceedingly afflicted.

Hail Mary.

1. At his Presentation to Pilate.

Hail Mary.

2. At his standing before a Pagan Judge.

Act. 9. The 2. Do'orous Mystery. 117

Judge, in quality of a notorious Criminal.

Hail Mary.

3. At the Jews false accusations,

Hail Mary.

4. At his being sent to Herod.

Hail Mary.

5. At Herods scorn, and contempt.

Hail Mary.

6. At the peoples clamour, to have Barabbas pardon'd, and Christ put to death.

Hail Mary.

7. At his most cruel and contumelious whipping.

Hail Mary.

8. At his being stripp'd naked before the whole multitude.

Hail Mary.

9. At the stretching and distorting of his tender Body with cords and ropes, to force and fasten it to the whipping stock.

Hail Mary.

10. At the tearing and wounding of his flesh, with the whips.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The third Dolorous Mystery.

[Is Crown'd]

Our Father, &c.

Our Blessed Saviour was exceedingly tormented.

1. At the pressing of the sharp pointed thorns into his sacred Head.

Hail Mary.

2. At the pulling it off and on, to augment his torments.

Hail Mary.

3. At his cloathing with Purple, as a counterfeit King.

Hail Mary.

4. At the holding a Reed in his right hand, as a mock-Scepter.

Hail Mary.

5. At the scoffing Salutations, Genunflexions, Adorations of the Jews and foldiers.

Hail Mary.

6. At the spitting in his face.

Hail Mary.

7. At the smiting his head with the Reed.

Hail Mary.

8. At the iterated and multiply'd blows, boxes, and buffetings.

Hail Mary.

9. At his being shew'd to the people

in

§. 9. The 4 Dolorous Mystery. 119

in such a lamentable posture, Behold the Man.

Hail Mary.

10. At the Jews horrid clamors and repeated vociferations, of Away, away with him, crucifie him, crucifie him.

Hail Mary.

Glory be to the Father, &c.

These prayers Angelical, &c.

The fourth Dolorous Mystery.

[Carries.]

Our Father, &c.

Our blessed Saviour was exceedingly aggrieved,

1. At the Jews new invented accusation of blasphemy, for making himself the Son of God.

Hail Mary.

2. At the pronounciation of Deaths cruel sentence upon him.

Hail Mary.

3. At his being contumeliously hurried out of Jerusalem.

Hail Mary.

4. At his being associated with Thieves, that he might be conceived a complice in their crimes.

Hail Mary.

120 *The 4 Dolorous Mystery. Sect. 9.*

5. At the carrying of his own Cross on his shoulders.

Hail Mary.

6. At the oppressing weight of the heavy Cross.

Hail Mary.

7. At the multitude of people thronging about him.

Hail Mary.

8. At the doleful lamentation of the devout women.

Hail Mary.

9. At the compassion of his most sorrowful Mother.

Hail Mary.

10. At the circumstances of the loathsome place, where he was put to death.

Hail Mary.

Glory be to the Father, &c.

These prayers Angelical, &c.

The fifth Dolorous Mystery.

[Is killed]

Our Father, &c.

Our blessed Saviour was put to excessive pain and torture.

1. At the pulling off of his Garments, together with his skin and flesh, to which they were glued. *Hail Mary.*

2. At

Sect. 9. The 5 Dolorous M. ste. 7. 121

2. At his there standing again naked in the sight of all the Spectators.

Hail Mary.

3. At the boysterous stretching out of his body on the Cross.

Hail Mary.

4. At the piercing of his hands and feet with nails.

Hail Mary.

5. At the Erection of the Cross, with Jesus upon it.

Hail Mary.

6. At the superscription of the Title; of Jesus of Nazareth, King of the Jews.

Hail Mary.

7. At the continued calumnies of the people whilst he hung on the Cross.

Hail Mary.

8. At the sight of his compassionate Mother, standing by his Cross.

Hail Mary.

9. At his vehement thirst upon the Cross.

Hail Mary.

10. At his giving up the Ghost, and expiration on the Cross.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

I believe in God, &c.

To

122 *The 1 glorious Mystery. Sect. 9.*

To the sacred and undivided Trini-
ty, &c.

**The third Part of the Rosary
containing, The five Glo-
rious Mysteries.**

In the name of the Father, &c.

O Lord open my mouth, &c.

I believe in God, &c.

The first glorious Mystery.

[Rises.]

Our Father, &c.

*Our Blessed Redemer, and his sacred
Mother exceedingly rejoyced.*

1. At the glory of his Body, now
cloathed with Immortalitie.

Hail Mary.

2. At the joynt Glorification both of
Body and Soul.

Hail Mary.

3. At his exaltation above all Crea-
tures.

Hail Mary.

4. At

1. The 1. Glorious Mystery 123

4. At his entire victory over all his enemies.

Hail Mary.

5. At his delivering the Holy Fathers out of Limbus.

Hail Mary.

6. At the now perfected Redemption of mankind.

Hail Mary.

7. At his being the true cause and perfect exemplar of the future Resurrection of all Mankind.

Hail Mary.

8. At the filling up the places of fallen Angels.

Hail Mary.

9. At the corroboration, consolation, and confirmation of the Apostles.

Hail Mary.

10. At his frequent Apparitions for forty daies space.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The second Glorious Mystery:

[*Ascends.*]

Our Father, &c.

The glorious Virgin-Mother exceedingly rejoiced,

1. At

124 *The 2. Glorious Mystery. Sect. 9.*

1. At the Ascension of her Son Jesus, in hers, and his Disciples presence.

Hail Mary.

2. At his great Power shewed in his Ascension.

Hail Mary.

3. At the joyful meeting and acclamation of the Angelical spirits.

Hail Mary.

4. At his soaring above all the Heavens.

Hail Mary.

5. At his ascending above the Angelical Quires, and all Creatures whatsoever.

Hail Mary.

6. At his being seated on the right hand of his Eternal Father.

Hail Mary.

7. At his conducting the souls of the Saints with him into heaven.

Hail Mary.

8. At his opening Heaven gates for our entrance.

Hail Mary.

9. At his being appointed the Advocate of Mankind.

Hail Mary.

10. At the great Fruit and Profit redounding to us by his Ascension.

Hail Mary,

Glory

sect. 9. The 3 Glorious Mystery. 123

Glory be to the Father, &c.

These prayers Angelical, &c.

The third Glorious Mystery.

[Sends down.]

Our Father, &c.

The glorious Virgin Mother exceedingly rejoiced,

1. At the miraculous manner of the Holy Ghosts coming.

Hail Mary.

2. At the fulfilling of Christs Promise in sending him.

Hail Mary.

3. At the multiplication of tongues, and speaking of all languages.

Hail Mary.

4. At the Apostles confirmation in grace and goodness.

Hail Mary.

5. At their patience, courage and constancy in their persecutions.

Hail Mary.

6. At the confutation of the Jews and Infidels.

Hail Mary.

7. At the sudden multiplication of the faithful.

Hail Mary.

8. At

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8 At the fructification of Christs Passion.

9. At the great encrease of the divine honour and worship.

Hail Mary.

10. At the accomplishment of the number of the Elect.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The fourth glorious Mystery.

[*She Dies.*]

Our Father, &c.

The glorious Virgin-Mothers heart, was replenished with exceeding great joy.

1. At the news of the near approaching dissolution of her soul and body, whereof she was informed by a heavenly messenger.

Hail Mary.

2. At the security of her Glorious and speedy Resurrection.

Hail Mary.

3. At her dying without any dread, terrour, or trouble.

Hail Mary.

4. At the presence of the Apostles at her departure. *Hail Mary.*

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5. At

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5. At the sweet separation of her Soul and Body.

Hail Mary.

6. At the joyful Re-union of her Soul and Body in her Resuscitation and Assumption into Heaven.

Hail Mary.

7. At Christs meeting her accompanied with the Heavenly Citizens.

Hail Mary.

8. At her being exalted above all the Angelical Orders and Hierarchies.

Hail Mary.

9. At her being placed on her Sons right hand. *Hail Mary.*

10. At her being appointed the Advocatrix of mankind.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The fifth glorious Mystery.

[Is Crown'd.]

Our Father, &c.

The Blessed Virgins Soul was fill'd with explicable joy.

1. At her being seated upon a Royal throne in the celestial glory.

Hail Mary.

2. At her being clothed with Royal Garments; to wit, A Body most pure and

and

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and unsported, and a soul most perfect in all vertue. *Hail Mary.*

3. At her being adorn'd with Royal Jewels; to wit, The plenitude of all prudence, Science, and Intelligence in her Soul; and of *Clarity, Subtily, Imp* *ibility Agility* in her Body.

Hail Mary.

4. At her being honoured with a royal Ring, to wit, In her *Soul*, (which was the singular Spouse of the eternal King) a singular joy, Glory, and felicity: And in her *Body* (which was singularly instrumental in the eternal Words Incarnation) a singular beauty.

Hail Mary.

5. At her being grac'd with a Royal Scepter; to wit, In her *Soul*, by a special Power which was given her in Heaven and Earth; and in her *Body*, by a special prerogative of glory.

Hail Mary.

6. At her being deck'd with a Royal Crown, out-shining all others in glory, as she excelled all others in vertue.

Hail Mary.

7. At her being crown'd with the silver *Aureola* of Virgins.

Hail Mary.

8. At her being crown'd with the golden *Aureola* of Martyrs.

Hail Mary.

9. At

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9. At her being crown'd with the
Starry *Aureola* of the Doctors.

Hail Mary.

10. At her being crown'd with the ver-
dant, and perpetually flourishing *Aureola*
of Innocency and Purity.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

I beleeve in God, &c.

To the sacred and undivided Tri-
nity, &c.

SECTION X.

JESUS.

Or,

*The Confraternity of the most sacred
Name of Iesus.*

IN so much as there is a pious Fraterni-
ty of the most holy *Name of Iesus*,
which had its first rise and origin from
that of the sacred Rosary (*Et ex illa tan-
quam ex Matre filia prognata sit*) being
(as it were) the Daughter of that Mo-
ther; and to which it is so firmly fast-
ned, & so neerly allied, as that generally
(in Catholique Countries) all they who

K

are

are children of the Blessed Mothers Rosary, are also thus members of the Sons Society: It will not be amiss, after this Declaration of the Rosary, to annex a description of this Confraternity; that so nothing may be wanting, which may conduce to the devotion of faithful Christians; and enrich them with spiritual Benefits.

This pious Confraternity of the sacred Name of Jesus, was begun in Italy, by Didacus a Victoria, a Doctor of Divinity, and devout Preacher of S. Dominicks Order, in the year 1564. and soon after promulgated throughout Spain, by Joannes Micon, who was another learned Doctor, and zealous Preacher of the same Order, the Disciple of that blessed and famous man, Ludovicus Bertrandus.

The Reason and End of the Institution thereof, was to extirpate that execrable (and then Customary) vice of Swearing by Gods holy Name, and blaspheming the divine Majesty.

The Rules of this Confraternity are these.

1. They who desire to be of it are either to have their Names enrolled in to a Book provided for that purpose (as it is said of the Rosary) or to be admitted into this Confraternity, (by such as have

SECT. 10. the Confraternity. 131

have power from the Superiours of Saint Dominicks Order) by some other legal, lawful, and formal way.

2. Upon the day of our Redeemers *Circumcision* (which is the principal, and indeed the only proper Feast of this Confraternity,) they are to Confess, Communicate, and be present at the solemnity then celebrated by their fellow members of this Confraternity, in the place appointed by the Chief Director thereof.

3. Upon the *second Sunday* of each month, they are to Confess, Communicate and assist at the solemn Mass, and at the Procession of the Litanies of Jesus, which are then recited in the head Chappel of the Confraternity.

4. They are with all possible care and diligence to avoid *swearing* not only in themselves, but also in all others: admonishing, checking, and correcting (as far as the Rules of Charity and Discretion will permit) all such as shall inconsiderately and rashly Swear, and Blaspheme in their presence and hearing.

5. They are to assist at the *Anniversary* of their departed Brethren, celebrated upon the first vacant day after the Feast of the *Circumcision*.

The manner of the Reading this Rosa-

ry of the holy Name of **J E S U S** invented by Joannes Micon, to implore Christs mercy for our selves and for all sinners, is this.

Taking your Ordinary Bedes of the Rosary, begin with the sign of the Cross,
In the Name of the Father, &c.

Then after the recital of one *Pater Noster*, *Ave Maria*, and *Creed*, begin thus,

V. Intend unto my aid, O God.

R. Lord make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now and ever shall be world without end. Amen.

The first part of this Rosary consists in the Repetition of these words fifty Times [*O Jesu Christ, the Son of David, have mercy upon us*] Meditating during the recital of each Decade upon one of the Five Mysteries of the Life of Our Blessed Redeemer *Christ Jesus*, and ending each Decade with, *Glory be to the Father, and to the Son, and to the Holy Ghost, &c.*

The Mysteries of the first *Quinquagena* or *Fiftieth*.

1. Christs Incarnation.

2. His

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2. His Nativity.
3. His Circumcision.
4. His finding in the Temple.
5. His Baptism.

O Iesu Christ the Son of David have mercy upon us.

The second part of this Rosary, consists in the Repetition of these words also fifty times, [*O Iesu of Nazareth King of the Jews, have mercy upon us.*] Meditating in like manner during the recital of each Decade upon one of the Five mysteries of the Death and Passion of our Blessed Redeemer Christ Iesus, and ending each Decade with, *Glory be to the Father, &c.* as aforesaid.

The Mysteries of the second Quinquagena or Fiftieth.

1. Our Saviours washing his Disciples feet.
2. His Prayer in the Garden.
3. His apprehension in the Garden,
4. His carrying of the Cross.
5. His Descent into Hell.

O Iesu of Nazareth, King of the Jews, have mercy upon us.

The third Part of this Rosary consists

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in the Repetition of these words also
fifty times, [*O Jesu Christ, Son of the li-
ving God, have mercy upon us.*] Medita-
ting likewise during the recital of each
Decade upon one of the Five Mysteries
of the Glory of our Blessed Redeemer
Christ Jesus, and ending each Decade
with, *Glory be to the Father, and to the
Son, and to the holy Ghost, &c.* as for-
merly.

**The Mysteries of the third *Quin-
quagena* or *Fiftieth*.**

1. Christs Resurrection.
2. His Ascension.
3. His sending the Holy Ghost.
4. The Crowning of the Virgin Ma-
ry and the Saints.
5. The coming to judgement.

*O Jesu Christ Son of the living God, have
mercy upon us.*

**A brief Declaration of the Crown
of our Lord.**

THe devotion call'd the Crown of our
Lord, Or the Rosary of the age of
Christ, or the Crown of Camaldula, was in-
vented by one blessed Michael, by birth
a Florentine, by profession a Monk of
Camaldula;

Camaldula (a man of admirable piety and sanctity) who chang'd this life for a happy immortality, in the year 1522, since which time this prayer hath been far and near propagated throughout the whole world, with the Churches general applause and approbation, and to the great profit and comfort of all faithful Christians.

The Tenor of the Brief of Pope *Leo* the tenth, (as far forth as it concerns the confirmation, and declares the form of reciting this sacred Crown) is as here follows.

Bishop Leo the servant of Gods servants, to all and singular the faithful people of Christ, to whom these his letters shall come, sends greeting, and the Apostolical Benediction.

We have lately had notice from persons worthy of belief, that a certain ancient *Hermit*, of the sacred wilderness of *Camaldula* having already finish'd fifteen years of his earthly Pilgrimage in great austerity, as a Recluse shut up within the narrow limits of one only Cell: Hath conceiv'd by divine inspiration, as may be piously believ'd from whence every right thought proceeds) that it would much redound to the honour of Christ our Lord and Saviour, and conduce to

the encrease of devotion in the hearts of all pious Christians: If as [according to the very ancient institution, and generally receiv'd custome] several godly people use to recite *sixty three Angelical Salutations, with our Lords Prayer, seven times interpos'd*, in honour of the most blessed Virgin *Mary*, according to the number of years which she is esteemed to have liv'd upon earth, which kind of prayer is call'd *the Virgins Crown*, so they would also inpre themselves to recite *thirty three Lords Prayers, interposing four Angelical Salutations* in the honour of our Redeemer, for a commemoration of the years, in which he convers'd upon earth amongst men, which would be [as it were] *our Lords Crown, &c.*

We whom it behoves to promote the honour of our Lord *Iesus Christ* as far forth as he shall enable us, and to add fewel to the devotion of his faithful flock: *Do approve and confirm* the aforesaid manner of Prayer, invented by that ancient and recluded Hermit, and will have it call'd *the Crown of our Lord, &c.* Given at *Florence* the 18. of *February*, in the year, 1516.

The same Rosary or Crown of our Lord, was afterwards confirm'd by Pope
Gregory

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Gregory the 13. and endow'd with more and greater Indulgences: *vide Augustinum Florentinum, Lucam Eremitam, Bucelinum in Annalibus Benedictinis, &c.*

The Crown therefore consisting of 33. *Pater Nosters*, or *Lords Prayers* [consonant to the number of years, in which our dear Redeemer convers'd with men in his humane flesh upon earth, to merit for us a happy Crown of Glory in Heaven] and of four *Ave Marias* or Angelical Salutations, with one *Creed* added for a conclusion, is divided into four parts [whereof the three first parts are *Decades* or *Tens*, there being in each of them a ten-times-repeated *Lords Prayer*, and one *Angelical Salutation*: and in the fourth part there is only a *Thrice-repeated Lords Prayer*, with one *Angelical Salutation* and the *Creed*] and may be recited as it is here distinctly set down, with an additional point of *Meditation* upon some of the pious *Mysteries* of our Saviours life, and a short *Aspiration*, which may easily be dilated with more affections and resolutions according to each ones Spirit of devotion.

The

The first part of the Crown of
our Lord.

Of Christs coming into the World.

I.

OUr dear Redeemer descended from his royal Throne, from his eternal Fathers Bosom, from his happy heaven into this vale of misery, and cloath'd himself with humane flesh in the holy Virgins womb.

O *Jesus*! how excessive is your Mercy, how infinite your affection, how stupendious your condescendency to undeserving man? Ah! that my heart were perfectly free from all that displeaseth you, that so it might deserve perpetually to harbour you.

Our Father, &c.

2.

HE [being conceiv'd] inspir'd his sacred Virgin-Mother to take a journey into the mountains of *Judea*, there to visit, salute, and serve *St. Elizabeth* her Kinswoman.

O *Jesus*! that my soul were always pliable, docible, obedient to correspond to your sweet and sacred impulses, motions

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ons and aspirations ! how cheerfully should I then serve your sovereign Majesty, and how charitably should I assist my necessitous neighbour.

Our Father, &c.

3.

After he had been carried nine moneths in his mothers chaste entrails, he was born in a cold stable, wrapp'd in poor rags, cradled in a hard cribb.

O Jesu ! make me in love with poverty, humility, and mortification, which you have made so amiable by practising them in your own divine person.

Our Father, &c.

4.

THe Angels congratulate his happy birth with their heavenly Canticles, and the shepherds humbly, joyfully, and admirably adore him.

O Jesu ! let my tongue incessantly sing forth your Praises, let my heart perpetually breath forth acts of gratitude for your Mercies, and let my soul sweetly melt away in her reciprocal affections.

Our Father, &c.

5. He

5.
UPon the eighth day after his Nati-
 vity, he was circumcis'd and called
Jesus.

O *Jesus*! O sacred and sugred Name!
 O *Jesus*, be unto me a *Jesus*! O that my
 tongue, heart, and hands, with all my
 senses, powers and faculties of body and
 soul, were truly circumcis'd from all
 superfluous, curious, vitious inclin-
 ons, passions, and affections, that so I
 might never more think, speak, or act
 any thing offensive to your divine will
 and liking.

Our Father, &c.

6.
HE was diligently sought out by the
 Eastern Sages, humbly ador'd by
 them, and highly honoured by their
 royal Presents and Oblations.

O *Jesus*! let me never leave seeking
 till I find you, the only belov'd Object
 of all my affections, and strengthen me
 [*sweet Jesus*!] to make a total Oblation,
 Consecration, and Resignation of my
 whole self to your holy will and pleasure,
 entirely, irrevocably, eternally.

Our Father, &c.

7.

HE was carried to the Temple in his sacred Mothers arms, to be presented as her first-born to his eternal Father, shewing himself in all things subject to the Law.

O Iesu ! shall not I humble my self, and submit to all men for your sake ?

Our Father, &c.

8.

HE to avoid Herods cruelty, sustain'd a tedious banishment in his tender years.

O Iesu ! give me patience in all my persecutions, temptations and troubles, and let not my grievous sins banish me from your sweet grace and presence.

Our Father, &c.

9.

HE return'd from Egypt after his seven years sufferings.

O Iesu ! let your efficacious grace recall me from vice to vertue : let me return into you my first Origin, and let me repose in you my only center and security.

Our Father, &c.

10. He

10.

HE dwelt with his Parents in the City *Nazareth*.

O *Jesus*! dwell in my soul here by your grace, that my soul may dwell with you hereafter in your eternal glory.

Our Father.

O *Sacred Virgin-Mother*! who having conceiv'd your divine Son without sin, and brought him forth without sorrow, serv'd him so diligently during the time of his minority: appease him (I beseech you) in my behalf, by your powerful Prayers and intercession. *Hail Mary.*

The Second Part.

Of Christs conversation amongst men.

1.

O *Ur* dear Redeemer being twelve years old, went up with his Parents to *Ierusalem*, to perform his devotions, where he was lost, sought, and after three days found in the temple.

O *Jesus*! replenish my heart with solid devotion, that sincerely seeking you, I may happily find you, and having found you, I may faithfully keep you.

com:

company in my interior for evermore.

Our Father, &c.

2.

HE return'd with his Parents to *Nazareth*, and was subject unto them.

O *Iesu* ! break my rebellious will, that I may promptly obey you and my Superiours, according to your most perfect example.

Our Father, &c.

3.

HE being thirty years old was baptized by *St. Iohn* in the river *Jordan*.

O *Iesu* ! permit not my sinful soul to pass forth of my body, till it be baptiz'd in a river of tears, and restor'd to purity by the Sacrament of Penance.

Our Father, &c.

4.

HE fasted forty days and nights in the Desert, and was tempted by the Devil.

O *Iesu* ! give me courage to subdue all sensuality, constancy to resist all temptations, and strength to conquer all my enemies.

Our Father, &c.

5. He

5.

HE painfully went from place to place, preaching the Gospel to the people.

O *Iesu*! let my soul incessantly thirst after your honour, and the salvation of my neighbour.

Our Father, &c.

6.

HE honoured marriage with his presence, and with his first miracle, and afterwards (for three years space) he plentifully pour'd forth his miraculous benefits upon all sorts of Persons.

O *Iesu*, overflow my heart with a general affection and compassion towards all Christians; and permit me not to grow weary in performing works of piety.

Our Father, &c.

7.

HE oftentimes spent whole nights in Prayer, and suffered hunger, thirst, cold, heat, poverty, and persecution for my sake.

O *Iesu*! how much have you done and endur'd for me, and how little have I done and endur'd for you, and my self?

Our Father, &c.

8. His

His chief lesson was humility: *Learn of me, for I am meek, and humble of heart.*

O *Jesu!* This is one of the virtues I chiefly stand in need of; Ah! that my heart were truly simple, supple, innocent, and humble! how happy a scholar should I be (*O my Redeemer!*) in your holy School, could I as cheerfully practise, as I can easily resolve?

Our Father, &c.

His principal precept was Charity, *I give you a new commandment, that ye love one another.*

O *Jesu!* this is the other virtue I principally want and wish for; Ah! that my whole interiour and exteriour, my heart, soul, body, and senses, were, nothing but pure *Charity!* that so it might be impossible for me to speak, think, act, or breath any thing, but the perfect love of you and my neighbour.

Our Father, &c.

10.

HE made his triumphant entrance into *Jernsalem*, (in order to his passion) sitting upon an *Ass*, and he shed tears

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tears amidst the peoples applauses and
acclamations.

O *Jesus*! give me a true sight of my
self, and of the World, that perfectly
knowing my own vility and its vanity,
I may incessantly bewail my self-wret-
chedness, weep for the worlds wicked-
ness, and render to you only all honour
and glory.

Our Father, &c.

O *Sacred Virgin-Mother*! who so
faithfully, diligently, and devoutly
accompany'd, follow'd, and serv'd your
divine Son in his manly age: appease
him (I beseech you) in my behalf, by
your powerful prayers and intercession.

Hail Mary, &c.

The third part.

Of Christs bitter Death and Passion.

O *Ur dear Redeemer*, after his last
supper, washed the feet of his Di-
sciples, and instituted the Sacrament of
the Eucharist.

O *Jesus*! which shall I most admire,
your stupendous humilitie? or your
unheard-off charitie?

Our Father, &c.

2. *He*

2.

HE entred the Garden with his Disciples, where after he had most fervently prayed, he fell into a vehement Agony, in which, blood mixed with sweat, trickled down from his whole body.

O *Jesus*! how great are my sins, which are the cause of your so great sorrow? place your Passion [I beseech you] between them and your judgment; O let your sufferings cancel their heynousness, and let your precious blood wash away their errorious filthiness.

Our Father, &c.

3.

HE was seized on by a crew of armed Souldiers, manacled with cords, dragged away to *Annis* and *Caphtan*.

O *Jesus*! dissolve the bands of my unruly passions, perverse inclinations, and impure affections, and take me, tie me, shackle me, and draw me unto you with the sweet cords of your sacred love and charity.

Our Father, &c.

4.
IN the whole night of his Passion, he suffered all sorts of injuries, vexations, and torments.

O *Jesus*! and shall I repine at small pains and persecutions? shall I faint under the light burthen which your loving hand lays upon my shoulders? O meek lamb of God! pardon my past impatience, and give me a perseverant Resignation to your will and pleasure.

Our Father, &c.

5.
HE was contemptibly hurried away to *Pilate* and *Herod*, and by them scorn'd as a silly Ideot.

O *Jesus*! you are every way humbled, depressed, annihilated, and I seek nothing but honour, applause, estimation! Is this to imitate you, my Lord and Master? O change me, correct me, convert me, by your power, in your mercy, by your example.

Our Father, &c.

6.
His tender body was ty'd naked to a pillar, and torn with whips and scourges.

O *Jesu* ! uncloath me of the old man, with all his wicked works, and revest me with the new, created in justice and sanctity, according to your own heart.

Our Father, &c.

7.
HE was beaten with a cane, buffeted with their fists, spurned with their feet, defil'd with their spittle, crown'd with thorns, every way abused.

O *Jesu* ! the beauty of men and Angels ! how are you worried for my wickedness ? O wound my soul with a deep sense of your sufferings, that I may henceforth absolutely detest all sin, trample upon all sensuality, cancel all vanity, serve you more innocently, and adhere to you more fervently.

Our Father, &c.

8.
HE was forc'd to carry his heavy Cross upon his weak and wounded shoulders from *Jerusalem* to mount *Calvary*.

O *Jesu* ! let me cheerfully take up the Cross of self-contempt, self-abnegation, self-denial, and follow you till death, constantly, courageously, perseverantly.

Our Father, &c.

HE was stripp'd naked, and stretch'd
on the Cross, having his hands and
feet barbarously nayl'd unto it, and his
side pierc'd with a Lance.

O Iesu! strip me of all that displeases
the eyes of your divine Majesty, dilate
my heart with celestial affections, and
fasten my soul to your self, with the
sweet nails of your sacred Love.

Our Father, &c.

HAVING hung three hours on the
Cross, inclining his head, he gave up
the Ghost.

O Iesu! you died for me, that I might
live eternally: O let me die to all things,
that I may henceforth live to you only,
who are to me *All in All*.

Our Father, &c.

O Sacred Virgin *Alumens*! who so pa-
tiently, constantly, perseverantly
stood by your divine Son, dying on the
Cross for me; appease him (I beseech
you) in my behalf, by your powerful
Prayers and Intercessions.

Hail Mary, &c.

The

The fourth Part.

*of Christs glorious Triumph after
Death.*

1.

Our dear Redeemer, rising victoriously (upon the third day) from his Sepulcher, replenished the hearts of his holy Mother, Disciples and Friends, with unspeakable joy and gladness.

O *Iesu* I give me grace, strength, and courage to shake off the death of my inveterate vices and bad customs, and to rise to newness of life and conversation. O let me henceforth favour the things which are above, and not these vain, vile, terrene, and transitory trifles, which can never satiate my soul, created for you only. *Our Father, &c.*

2.

HE triumphantly ascended to heaven (on the fourth day after his resurrection) amidst the jubilee of Angels, in the company of the Patriarchs, in the sight of his sacred Mother, Disciples, and Friends, where he sits at his Fathers right hand, blessed for evermore.

O *Jesus* ! that my soul might follow you, the only object of her affections !
 O that I could incessantly aspire to you,
 long after you, languish for you, my only
 center and security, the only comfort
 of my life, and Crown of all my desires.

Our Father, &c.

HE sent down his holy Spirit upon his
 Apostles, and the rest of his chosen
 children to instruct them in his will,
 to encourage them in their duties, to
 confirm them in their Faith, to assist
 them in their preaching, to strengthen
 them in their persecutions.

O *Jesus* ! send also your holy Spirit to
 cure, cleanse, and comfort my sick, sin-
 ful and sad soul; adorn each corner of
 my interior with your divine love and
 grace, that your sacred Spirit may find
 there a sweet and grateful habitation;
 rule, reign, and remain in my heart (O
Jesus ! King of Glory !) for evermore.

Our Father, &c.

O *Sacred Virgin-Mother* ! whose soul
 was dilated with such unspeakable
 joy and sweetness in the glorious Resur-
 rection and admirable Ascension of your
 divine Son, *JESUS* ! I appeal to you (I be-

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(teach you) in my behalf, by your powerful Prayers and Intercession.

Hail Mary, &c.

Conclude this holy Crown with the Apostles Creed.

I believe in God, &c.

*Thirty three Elevations and Petitions
to Iesus our blessed Redeemer, in ho-
nour of the thirty three years of his
holy Life.*

1. **O** Good Iesu, the Word of the Fa-
ther! convert us.
2. **O** good Iesu, the lamb of God! pu-
rifie us.
3. **O** Good Iesu, our Master! teach us.
4. **O** good Iesu, the Prince of Peace! govern us.
5. **O** good Iesu, the sure hope of peni-
tent sinners! behold us.
6. **O** good Iesu, our Refuge! defend us.
7. **O** good Iesu, our Instructor! direct
us.
8. **O** good Iesu, our Patience! comfort
us.
9. **O** good Iesu, the chief Comforter of
sad Souls! refresh us.
10. **O** good Iesu, our Redeemer! save
us.

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11. O good Jesu, our Lord and our God ! possesse us.
12. O good Jesu, the life, the way, and the truth ! enliven us.
13. O good Jesu, our firm foundation ! strengthen us.
14. O good Jesu, the light of the world ! illuminate me.
15. O good Jesu, the pattern of all virtues ! perfect us.
16. O good Jesu, our Mediator ! sanctifie us.
17. O good Jesu, the Phyſitian of our souls ! heal us.
18. O good Jesu, our Judge ! absolve us.
19. O good Jesu, the Sun of Justice ! shine upon us.
20. O good Jesu, our King ! deliver us.
21. O good Jesu, Son of David ! pity us.
22. O good Jesu, our sanctification ! justify us.
23. O good Jesu, the living bread descending from heaven ! satiate us.
24. O good Jesu, the wine bringing forth Virgins ! inebriate us.
25. O good Jesu, our loving Father ! bless us.
26. O good Jesu, the only way of our salvation ! preserve us.

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27. O good Jesu, our sovereign helper !
assist us.

28. O good Jesu, the mirror of purity !
cleanse us.

29. O good Jesu, our faithful Lover !
transform us.

30. O good Jesu, the Propitiation
for our sins ! hide us in your wounds.

31. O good Jesu, the painful Shepherd !
feed us.

32. O good Jesu, the eternal Life ! re-
ceive us into the number of your E-
lect.

33. O good Jesu, the crown and glory
of all Saints ! bring us to your heaven-
ly kingdom.

Give unto us, we most humbly be-
seech you, O gracious Lord Jesu ! what
is best pleasing to your divine Majesty !
behold we wholly abandon our selves
and all that concerns us into your most
holy hands : Dispose of us as you please
and direct us all to accomplish your
blessed will, and so submit to your sa-
cred disposition for time and eternity.

Litania in honorem Iesu Christi Domini nostri quae in Processione Dominica 2^a cujusque mensis recitantur in Capella S. Rosarii.

K *Yrie eleison.*

C *hriste eleison.*

K *Yrie eleison.*

Iesu audi nos.

Iesu exaudi nos.

Pater de caelis Deus,

Fili Redemptor mundi Deus,

Spiritus Sancte Deus,

Sancta Trinitas unus Deus,

Iesu! fili Dei vivi,

Iesu! splendor Patris,

Iesu! candor lucis aeternae,

Iesu! Rex gloria,

Iesu! Sol iustitiae,

Iesu! fili Mariae Virginis,

Iesu! admirabilis,

Iesu! Deus fortis,

Iesu! Pater futuri saeculi,

Iesu! qui conblas Angeli,

Iesu! qui conblas sancti,

Iesu! qui conblas omnes,

*The Litanies of our Lord Iesus, which
are recited in the Procession, made
on the second Sunday of each month,
in the Chappel of the holy Rosary, ac-
cording to the third Rule of the Con-
fraternity of the Name of Iesus.*

Lord have mercy upon us,
Christ have mercy upon us,
Lord have mercy upon us.
O Iesu! hear us.
O Iesu! mercifully hear us.
God the Father of Heaven,
God the Son, Redeemer of the
world,
God the Holy Ghost,
O holy Trinity, one God,
O Iesu! Son of the living God,
O Iesu! splendor of the Father,
O Iesu! candor of eternal light,
O Iesu! King of glory,
O Iesu! Sun of justice,
O Iesu! Son of the Virgin Mary,
O Iesu! most admirable,
O Iesu! the strong God,
O Iesu! Father of the future world,
O Iesu! the Angel of great council,
O Iesu! most powerful,
O Iesu! most pious,

Have mercy upon us

Iesu! obedientissime,
 Iesu! mitis & humilis corde,
 Iesu! amator castitatis,
 Iesu! exemplar virtutum,
 Iesu! zelator animarum,
 Iesu! refugium nostrum,
 Iesu! Pater pauperum,
 Iesu! thesaurus fidelium,
 Iesu! bone pastor,
 Iesu! lux vera,
 Iesu! sapientia aeterna,
 Iesu! bonitas infinita,
 Iesu! via, veritas, & vita,
 Iesu! gaudium Angelorum,
 Iesu! Magister Apostolorum,
 Iesu! Doctor Evangelistorum,
 Iesu! fortitudo Martyrum,
 Iesu! lumen Confessorum,
 Iesu! puritas Virginum,
 Iesu! corona Sanctorum omnium.
 Propitius esto,
 Parce nobis Iesu!
 Propitius esto,
 Exaudi nos Iesu!
 Ab omni peccato,
 Ab ira tua,
 Ab omni diaboli,
 Ab omni fornicatione,
 Ab omni perpetua,
 Ab omni inspiratione

O Jesu ! most obedient,
 O Jesu ! meek and humble hearted,
 O Jesu ! the lover of chastity,
 O Jesu ! the exemplar of vertues,
 O Jesu ! the zealer of souls,
 O Jesu ! our refuge,
 O Jesu ! the Father of the poor,
 O Jesu ! the treasure of the faithful,
 O Jesu ! the good Shepherd,
 O Jesu ! the true light,
 O Jesu ! the eternal Wisdom,
 O Jesu ! infinite goodness,
 O Jesu ! the way, the truth, & the life,
 O Jesu ! the joy of the Angels,
 O Jesu ! the Master of the Apostles,
 O Jesu ! the teacher of the Evangelists,
 O Jesu ! the strength of the Martyrs,
 O Jesu ! the light of the Confessors,
 O Jesu ! the purity of Virgins,
 O Jesu ! the crown of all Saints,

Have mercy upon us.

Be propitious unto us,
 And spare us, O Jesu !

Be propitious unto us,
 And hear us, O Jesu !

From all sin,
 From your anger,
 From the deceits of the Devil,
 From the spirit of fornication,
 From eternal death,
 From the lack of your inspirations.

Per mysteriũ sãctã Incarnationis tuã,
 Per Nativitatẽ tuã,
 Per divinissimã vitã tuã,
 Per labores tuos,
 Per Agoniã & Passionẽ tuã.
 Per Crucẽ & derelictionẽ tuã,
 Per mortẽ & sepulturã tuã,
 Per Resurrectionẽ & Ascensionẽ tuã,
 Per gaudia & gloriam tuã.

Agnus Dei, qui tollis peccata mundi,

Parce nobis Iesu!

Agnus Dei, qui tollis peccata mundi,

Exaudi nos Iesu!

Agnus Dei qui tollis peccata mundi,

Miserere nobis Iesu!

Iesu audi nos. Iesu exaudi nos.

Oremus.

Domine Iesu Christe, qui dixisti, Petite & accipietis, querite & invenietis, pulsate & aperietur vobis; concede quæsumus nobis humilimò petentibus, ut te toto corde, tota anima, tota virtute diligamus, & a tui nominis laude nunquam cessamus. Amen.

Verse. Exaudiat nos Dominus Iesus Christus.

Atheni.

Et benedictio Dei Omnipotentis, Patris & Filii, & Spiritus Sancti, descenda super nos & maneat semper. Amen.

Seet. 10. of Iesus.

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Deliver us, O Iesu!

By the mystery of your Incarnation,
By your Nativity,
By your most divine life,
By your labours upon earth,
By your bloody Agonie and Passion,
By your Cross and dereliction,
By your Death and Burial,
By your Resurrection & Ascension,
By your Joys and your Glory.

Lamb of God who takest away the
sins of the world,

Spare us, O Iesu!

Lamb of God, who takest away the
sins of the world,

Hear us, O Iesu!

Lamb of God, who takest away the
sins of the world.

Have mercy upon us, O Iesu!

O Iesu, hear us. O Iesu, mercifully
hear us.

Let us pray,

O Lord Iesu Christ, who hast said,
Ask and ye shall have, seek and ye
shall find, knock and it shall be opened
unto you: Grant unto us what we most
humbly beg of your sacred Majesty,
that we may love you with our
whole heart, soul, and strength, and with
all our might, from iniquity the purer.

Our Lord Iesu Christ, have mercy
upon us, &c.

SECTION XI.

MARIA,

OR,

The Devotion called, The Bondage of the blessed Virgin Mary.

1. *The Author, and Origin, of the Bondage.*

THis Devotion of the *Bondage* of the Blessed Virgin; so much practised in these our daies, throughout all Spain (saies Father *Anthony Tapest*) had its beginning in *Hungary* about the year 1010. by the means of St. *Gerard* a glorious Monk and Martyr of St. *Benedict* Order, the Apostle of that Country and Bishop of *Chonadin*, which is a City in the Confiner of *Moravia* and *Hungary*. By whose Counsel and advice (saies *Bernard*) the most holy

King Stephen gave himself, and his whole Kingdom by Vow and Oblation, to the sacred Virgin Mother: And the *Hungarian Church* (saies Bishop *Cartusian*,) did so highly honour this Blessed Virgin; that they celebrate the feast of her glorious *Assumption*, (which in their language they call by excellency *Diem Domina*, the Ladies day) with an equal Solemnitie to that of *Christmas* and *Easter*; and style themselves, *The Blessed Virgins Bondslaves*.

2. *An ancient and Authentique Example of the practice of this Bondage.*

SOON after St. Gerard lived our St. *Peter Damian* (the learned Cardinal and Bishop of *Ostia*;) who gives us at large, a rare example of this *Bondage*, in his brother *Marinus* (a devout servant of the Blessed Virgin;) in these words:

Marinus (the brother of *Peter Damian*) whilst he yet flourished with strength and health; uncloathing himself of his garments, and putting about his neck the Belt where with he was girded; delivered up himself to the sacred Virgin before her Altar, as a *servil Bond-*

slave, and treating himself as such a one, whipped himself in the same place before her, saying : *O my glorious Lady, the Myrrour of Virginal Purity, and perfect Pattern of all Vertues ! &c. Behold now I give myself to you as a servant, submitting the neck of my prostrate heart, to the Empire of your power. Bow me, mollifie me, receive me ; and let not your Piety despise me a sinner, whose Immaculate Virginity brought forth the Author of all Sanctity. By this small gift, I offer you the Tribute of my servitude and Bondage ; and henceforth, so long as I shall live, I promise to pay unto you this yearly Revenue.*

And so laying a certain sum of money, in *Altaris crepidine*, upon the corner of the Altar ; he departed with a firm confidence to find the mercy, which he had faithfully sought, and humbly implored.

This holy Man continuing this Devotion during his life-time, deserved to be particularly visited and comforted by the Blessed Virgin, at the hour of his death : To whom he spake in this sort : *Whence is it (O Sovereign Lady, Queen of Heaven and Earth !) that you thus vouchsafe to give a visit to your unworthy Bondslave ? Bestow on me your Blessing,*

(O my Lady !) and permit me not to go into darkness, whom you have been graciously pleased to visit with the light of your glorious presence.

Then turning towards the by-standers: *The Queen of the World was here,* (saies he) *the Mother of the Eternal Monarch was present: She hath shewed me the gladness of her countenance, given me her holy blessing, and is hence returned into heaven.*

And soon after his departing Soul followed his sacred Mistress: leaving a most lively and memorable example, to excite posterity to the like piety and devotion.

3. *Whereupon this Devotion of the Bondage is grounded.*

THis Devotion of Bondage, is chiefly grounded upon that most heroic Act of Humilitie, which the sacred Virgin produced at the time of our Saviours Incarnation: when being declared Gods Mother by the Angelical Messenger, she answered: *Behold the Handmaid of our Lord: Luk. 1. 38.*

Whereby she depressing her self into the center of her own nothing, chose undoubtedly the meanest degree of ser-

vitute and Bondage to the divine Majesty, upon contemplation that his Infinite Greatness should so humble it self, as to become Man in her womb for the worlds Redemption.

And surely if we will only put together the several sentences of sacred Writ which expressly concern her; we shall find, that she made up the Chain of her Bondage with the links of twelve most excellent vertues.

1. **Virginal MODESTY,** *She was troubled at the Angels words.* Luk. 1. 29.

2. **Mature PRUDENCE.** *She cast in her mind, what manner of Salvation this should be?* Luk. 1. 29.

3. **Bashfull TIMEROUSNES.** *Fear not MARY, for thou hast found grace with God.* Luk. 1. 30.

4. **Immaculate CHASTITY.** *How shall this be, seeing I know not man?* Luk. 1. 34.

5. **Profound HUMILITIE.** *Behold the Handmaid of our Lord.* Luk. 1. 38.

6. **Perfect OBEDIENCE.** *Be it done to me, according to thy word.* Luk. 1. 38.

7. **Firm FAITH.** *Blissed art thou who*

who hast believed. Luk. 1. 43.

8. Grateful **THANKSGIVING.**

My Soul doth Magnifie our Lord.
Luk. 1. 46.)

9. True **POVERTY.** *She wrapped the Infant in swaddling cloaths and laid him in a manger.* Luk. 2. 7.

10. Invincible **PATIENCE.** *Thy Father and I, grieving have sought thee.* Luk. 1. 48.

11. Charitable **PIETIE.** *Son, they have no Wine.* John 2. 3.

12. Perseverant **CONSTANCY.**
Near to the Cross of Jesus, stood his Mother. John 19. 25.

In imitation therefore of these her holy vertues, and especially of that high *Act of Humility* (as is aforesaid) by which she rendering her self Gods Bond-slave, was raised to be his *Mother*: (for no sooner had She finished that humble speech, *Behold the handmaid of our Lord, be it unto me according to thy saying, but the Word was made Flesh, and dwelt in her sacred bowels.*)

As also, in consideration of the Sovereign Dominion, which God hath given her in Heaven over the Angels: (*The Queen stood at thy right hand.* Psal. 44.) on Earth over men, (*King*

reign by me, &c. Prov. 18.) And thou alone hast overcome all heresies in the whole world, sings the Church;) And over Hell, and the Devill; (She shall bruise thy head. Gen. 3.) And Lastly, in remembrance that Christ Jesus our Redeemer, was himself subject and obedient unto her, Luk. 3. 51.

In Imitation, Consideration, and Memory of these things (I say) this holy manner of honouring the most sacred Virgin, was (as you have briefly heard) invented above six hundred years since, (by divine inspiration as we may piously believe) and is much practised amongst the devouter sort of Christians throughout the world, even at this day.

4. *The Rules of this Devotion of the Bondage.*

1. **I**N sign of the Invisible and spiritual Chain, which links our sincere affection to the sacred Virgin, and moves us to become her servants and Bondslaves, we must wear some little material Chain or manacle of Iron, about our middle, neck, or arms.

2. We are to have the Chain, we intend to wear, blessed by some Priest, in this following manner. The

The Blessing of the Chains.

Vers. **A**djutorium nostrum in nomine Domini.

Resp. Qui fecit cælum & terram.

Vers. Sit Nomen Domini Benedictum.

Resp. Ex hoc, nunc, & usque in sæculum.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Vers. Dominus vobiscum.

Resp. Et cum Spiritu tuo.

Oremus.

OMnipotens sempiterne Deus, qui vincula peccatorum nostrorum dirumpis, ut libertate Filiorum gaudere valeamus; & qui ad vincula salutis, hominem advocas, dicens: Injice pedem tuum in compedes illius, & ne acedieris vinculis ejus; Hac vincula qua in signum perpetuae servitutis, ad honorem Beate Virginis, servi ejus deferre intendunt, Bene tibi dicere, & Sancti tibi facere digneris: Et concede eis, sic devotè illa gerere, ut vivendo, candore castitatis illustrentur, ac moriendo, a vinculis peccatorum absoluti, intercessione ejusdem sanctissimæ Matris Mariæ tecum & cum illa in regno gloriæ congaudere valeant.

*valeant sine fine. Qui vivis & regnas in
seculu seculorum. Amen.*

Then he sprinkles the chains with holy
water saying,

† *In nomine Patris, & Filii, † & Spi-
ritus Sancti, Amen.*

3. We may do well to make choice
of some day, dedicated to the Virgin's
honour, for the entering into this *Bon-
dage*, and putting on of this *Chain* to
make our Profession more memorable
and solemn.

Note that the most proper and prin-
cipal Feasts of this *Bondage*, are the *An-
nunciation*, and the *Assumption*: The
first, being the Origin thereof grounded
upon those words of the sacred Virgin
to the Angel; *Behold the Handmaid of
our Lord*: And the second, being her
taking possession of that sovereign Do-
minion, next after God, whereupon the
whole duty of this devout servitude
depends. In these daies therefore, we
are more particularly and zealously to
offer up our devotions in thanksgiving
to the Divine Majesty, for the supreme
excellencies bestowed upon the glorious
Virgin; and to renew the profession of
our *Bondage*, by the recital of the *Pro-*

and Oblation made at our first entrance into it; as it shall be hereafter set down.

4. We should also prepare our selves before hand, by some particular Devotion; as Fasting, Mortification, Meditation, Almes-deeds, Confession; Communion; to render the Profession of our Bondage more efficacious and meritorious.

5. Then at the time appointed; we are to kneel down reverently before some Altar or Image of our Blessed Lady, and make an Oblation of our selves unto her, in manner following.

The Prayer and Oblation of our selves in Bondage to the Blessed Virgin.

O Blessed Mary, Mother of God, Queen of Heaven, and Empress of the whole Universe! Behold I N. N. a most unworthy wretch, humbly prostrate before the Throne of your Mercy and Goodness, heartily Congratulating your glory and greatness, and faithfully acknowledging your sovereign Power and Dominion (next after God) over my self and all Creatures: Do have me a voluntary, absolute, and irrevocable Oblation, Donation, and consecration

of my self unto your Majesty; desiring
intending and resolving to be hereafter
not only your loyal subject and servant,
but even your real vassal and Bond-
slave. In confirmation whereof, I will
continually wear this material *Chain*
about my Body, both as a Badge of my
now professed Bondage, and also as a
token of my perpetual affection towards
you.

Vouchsafe therefore, O Sovereign
Queen! to Receive, Admit, and own
me henceforth, as a thing peculiarly
yours; and as such a one, to defend
and protect me, during this life, from
the snares of sin; to dissipate and break
asunder, at the hour of my death, the
shackles of Satan; and to draw my de-
parting soul, by this happy *Chain*, to
your Sons heavenly Kingdom; there to
praise, admire, and enjoy, both him and
you for all eternity. *Amen.*

6. After the recital of this oblation
of your self in Bondage to the Blessed
Virgin; put the chain about some part
of your body, and endeavour thence-
forward, to walk worthy so noble
possession.

The Practises and Exercises of this Devotion of the Bondage.

1. The first Exercise may consist of ejaculatory Prayers, frequently darting out these or the like affections.

O my blessed Lady! I am your servant, and the Bond-slave of your greatness.

Or, O my Lord Jesus! I am yours, and your Mothers Servant and Bond-slave.

Or, Holy Mary, Mother of God! pray for us sinners (and your bond-slaves) now, and in the hour of our Death.

Or when you hear the clock strike, salute the blessed Virgin with an Ave Maria, to which all Christians are invited by Pope Leo the tenth, and Paul the fifth, who gave large Indulgences thereunto.

Or, say then, blessed be the hour and day in which our Lord Jesus Christ was born of the Virgin Mary.

Or, Eternity is at hand.

Or, Jesus, Maria, Joseph.

Or, for the Souls of the faithful departed rest in Peace.

2. The second Exercise may be the saying of Pledges, consisting of three Pledges in honor of the holy Trinity, and

Aves, in honour of the twelve Priviledges of the sacred Virgin, to be said in manner following.

1. *Pater Noster, &c.*

Thanking the eternal Father for having made choice of so worthy a daughter.

1. *Ave Mary, &c.* considering her eternal Predestination.

2. *Ave*, her immaculate Conception.

3. *Ave*, her most pure Virginity.

4. *Ave*, her most admirable Maternity.

2. *Pater Noster, &c.*

Thanking the eternal Son, for having made choice of so worthy a Mother.

1. *Ave*, considering her most happy Child-birth.

2. *Ave*, her sovereign Dominion, not only over the world, but over the Creator of the world: [*He was subject to her*, Luke 2.

3. *Ave*, her excellent Purity of Soul and Body.

4. *Ave*, her continual and sublimed Contemplation.

3. *Pater Noster, &c.*

Thanking the Holy Ghost, for having made choice of so worthy a Spouse.

1. *Ave*, considering her sweet departure out of this life.

2. *Ave*, her miraculous Resuscitation.

3. *Ave*, her glorious Assumption.

4. *Ave*, her eternal Glorification and Coronation.

3. The third Exercise may be a crown consisting of five precious Pearls, in honour of the blessed Virgins five principal Vertues, to be offer'd up to her in the manner following.

1. *The Tasse of Faith*: Produce Acts of Faith with most ardent affection: saying, O Sovereign Queen, I firmly believe that you were an entire Virgin, both before and after your happy Child-birth: That you are the true mother of Gods Son; That your life was without the least Sin: That you were a Martyr at the foot of the Cross: That you are exalted above all pure Creatures in the Celestial glory: That you are our Advocate, interceding for us wretched sinners, &c.

Add such other points of Faith as

your devotion shall suggest, and then conclude thus.

Receive [most sacred Lady] this Prestation of my Faith; as a Jasper-stone belonging to your Crown, and obtain for me a lively, perfect, and perseverant Faith unto the end. Amen.

And recite one *Ave Mary* to this intention.

12. The Emerald of Hope: Produce Acts of this Vertue, in honour of the blessed Virgin, saying,

O Sovereign Queen! I contemplate you as the hope of the World; long expected by the Fathers in Limbo; earnestly look'd upon by the Souls suffering in Purgatory; humbly besought by the Children of the Church Militant.

In this number I rank my self, and place in you (O holy Virgin!) next after God, my hope and confidence, trusting that you will be to me a Fountain of Grace, a Tower of Defence, a City of Refuge, a Gate of Heaven to give me entrance unto Paradise.

Receive (most sacred Lady!) this Emerald, which I present unto you for your Crown, and strengthen my hope unto the end. Ave Maria, Gratia Plena, &c.

The Ruby of Charity: Produce

Acts proper to this Vertue, saying,

O Sovereign Queen! I consider you as
brim full of perfect Love and Charity, and
inviting the whole world to participate with
you of its sweet fruits and effects: saying,
come to me, all you who desire me, and be
replenished with my generations, Eccle. 24.

Behold, I come to you with an ardent
and inflam'd affection, beseeching you to
enrich me with the treasure of true Cha-
rity towards God and my Neighbour.

Receive (most sacred Lady!) this Ruby,
which I offer unto you for your Crown, and
confirm my love and charity to the end.
Amen. Ave Maria, &c.

4. The Diamond, of Fortitude: Pro-
duce the Acts belonging to this vertue,
saying,

O Sovereign Queen! I behold you as
a valiant Champion; terrible (to the Troops
of Satan) like a well order'd Army. En-
courage me, I beseech you, to fight under
your banner; support my weakness with
your strong hands, and help me to overcome
all worldly, fleshly, and diabolical tempta-
tions, &c.

Revered (most sacred Lady!) I this Dia-
mond, which I present unto you for your
Crown, and obtain for me an increase of
Fortitude to the end. Amen. Ave Maria, &c.

5. *The Pearl of Chastity*: Produce Acts appertaining to this vertue, saying, O Sovereign Queen! I admire you as the Mother of Purity, the Mirror of Chastity, the first who vow'd Virginity; obtain for me I beseech you, that all my thoughts, words and actions may favour of Purity, be season'd with modesty, and be accompany'd with Chastity, &c.

Receive [most sacred Lady!] this Pearl, which I present unto you to illustrate your Crown, and powerfully protect me against all carnality, and impurity to the end, Amen. Ave-Maria, &c.

4. *The fourth Exercise*, may be to practice some particular devotion upon such days as are dedicated to the blessed Virgin's memory and honour, which are all the *Saturdays*, besides the rest of her annual Festivities; These devotions may be to visit her Altar, to recite her Litanies, to make use of some of these [or the like] prescribed forms, &c.

5. *The fifth Exercise*, may be the paying of the Annual Tribute [as St. Bernard teaches us] to the blessed Virgin, how little it ever is but in respect of her greatness and benevolence.

Sovereign Empire: This tribute may be rendered at some Altar, dedicated to her honour, together with the recital of this Prayer.

Receive [O *Sovereign Empress!*] this small Tribute, which I here most humbly present to your sacred Majesty, in acknowledgement of that supreme Dominion you have [next after God] over my heart: and to testify the desire I have to live and die your Bond Slave. Permit not [O *sacred Virgin!*] that I ever pay unto Sathan, the World, or my sensuality, any Tribute of Sin: and procure for me a happy passage from this my earthly Pilgrimage, to the Heavenly Paradise: there to offer up to your Son and You, an Eternal Tribute of praise and benediction. *Amen.*

6. *The sixth Exercise,* may be that of Penance and Mortification, by directly taking a Discipline, or wearing some harsh thing upon the bare skin. See at certain times of the year, according to each ones strength of body, and the counsel of his ghostly Father, reciting upon such days seven times the *Prayer* of the blessed *Virgin* Mary, *Prayer* of *St. Peter Damian*.

O my dear Queen and Lady Mary

rouer of purity, and pattern of all vertue! I wretched Sinner, do most humbly acknowledge that I have highly offended your Son and You, by the foolish and besotted liberty of my body and soul; and therefore having now no other refuge left me, I here prostrate my heart before you. [O my compassionate Mother!] bequeathing my self unto you in quality of a Bond-slave, and submitting my whole self to your holy Empire, and command. Curb, I beseech you, this rebellious body of mine; receive this contumacious and stubborn heart, and let not your mercie reject me a sinner, since your Immaculate Virginity brought forth the Author of all Piety.

A concluding Prayer to the sacred Virgin-Mother upon the same subject.

O Holy Virgin, Mother of God! Queen of Men and Angels! Marvel at Heaven and Earth! I reverence you in all the ways that I can according to my power, but I should according to your desire, and according as your Son Jesus Christ I for our Lord would have me to be, be upon Earth, and in Heaven, to you an Oblation of my self.

soul and my life, and will belong to you for evermore; and I will render you some *particular* Homage and Dependancy in all future time and Eternity.

O Mother of grace and mercy I I make choice of you for the Mother of my soul, in honour of that choice which God himself made of you for the *Mother* of his Son.

O Queen of Men and Angels. I accept and acknowledge you for my Sovereign Mother, in honour of that Dependancy, which my Saviour and my God had on you as upon his Mother; And in *this Quality*, I bequeath unto you all power over my soul, and over my life, as much as (according to God) I can bequeath it.

O sacred Virgin Mother I look upon me as upon your *own thing*, and in your goodness use me as the *Subject* of your power, and as the *Object* of your pity.

O Source of *Life*! Fountain of *Grace*! Refuge of *Sinners*! I have recourse unto you, hoping thereby to be freed from sin, furnished with *Grace*, and preserved from eternal *Death*.

O take me into your tuition: let me have a part in your priviledges, and oblige me (by your greatness) to the thought of my depending on you.

that which I deserve not to obtain, by reason of my offences: and let the *last hour* of my Life (*that hour* which is to decide my Eternity) be in your hands, in honour of that happy *Moment* of the *Incarnation*, wherein God became Man, and you were made Gods Mother.

O Virgin, and O Mother both together! O sacred Temple of the sovereign Deity! O Metvail of Heaven and of Earth! O glorious Mother of my God! I am yours by the general *Title* of your greatness; but I will be also yours by the particular *Title* of my own choice, and by this act of my own free will. Wherefore I give myself to you, and to your Son Christ Jesus my Lord and Saviour; and I resolve to let pass no day without rendering to him and to you some particular homage, and some special testimony of this my dependency and servitude, in which my desire is to die and to live for evermore.

*The Litanies of our Blessed Lady of
Loretto.*

So called,

For that they are usually sung in that sa-
cred Church of Loretto, upon all the
Saturdays in the year, (as they are also
in this our Chappel of the Rosary) and
Feasts of the Blessed Virgin Mary.

THe pious Rosarists may please to
take notice, that some years since
there were certain Religious Persons, who
agreed together to recite daily these ho-
ly Litanies for the happy death of each
other; to whom many thousands joyn'd
themselves, throughout all Italy, Spain,
France, Germany, and the Indies. And
why should not the like sacred Associa-
tion be established also in our Countrey,
amongst such devout Christians as are
equally zealous of the Blessed Virgin
honour, and as much desirous of a hap-
py death?

We therefore (the Compilers of this
Book) do hereby declare unto all you
(the devout Children and Servants of
our Common-Mother the ever Blessed
Virgin Mary) that we intend hereby to

to recite daily these following Litanies for each others happy death: And that we do now, (even by these presents, without any further declaration or ceremony) admit, receive, and associate unto our selves, and to a joint communication with us in these our Prayers; All such as being desirous thereof, shall mutually perform these three following points.

1. Recite daily these Litanies, with the adjoynd Anthem and Prayer, to the sacred Virgin, and to Saint Joseph.

2. Recite them for all such as are thus associated, as they all recite the same for him.

3. Recite them for his own and their happy death, and for the obtaining of grace necessary for that purpose.

Litania Beatae Mariae Virginis Lauretanae.

Antiphona.

Sub tuum praesidium confugimus (Sancta Dei Genitrix!) nostras deprecationes despicias in necessitatibus nostris, sub potentibus cunctis, libera nos semper.

Virgo

Virgo gloriosa & benedicta; Domina nostra,
Mediatrix nostra, Advocata nostra;
tuo Filio nos reconcilia, tuo filio nos re-
commenda, tuo Filio nos representa, nunc
& in hora mortis nostra.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de Cœlis Deus,
Fili Redemptor mundi Deus,
Spiritus Sancte Deus,
Sancta Trinitas unus Deus,
Sancta Maria,
Sancta Dei Genitrix,
Sancta Virgo Virginum,
Mater Christi,
Mater divine gratia,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater Creatoris,
Mater Salvatoris,
Virgo Prudentissima,
Virgo Veneranda,
Virgo Prædicanda,
Virgo potens,

miserere nobis

Quia pro nobis

Virgo Clemens,
 Virgo Fidelis,
 Speculum iustitie,
 Sedes Sapientie,
 Causa nostra latitie,
 Vas spirituale,
 Vas honorabile,
 Vas insigne Devotionis,
 Rosa mystica,
 Turris Davidica,
 Turris Eburnea,
 Domus Aurea,
 Faderis Arca,
 Iamua Cœli,
 Stella Matutina,
 Salus infirmorum,
 Refugium Peccatorum,
 Consolatrix Afflictorum,
 Auxilium Christianorum,
 Regina Angelorum,
 Regina Patriarcharum,
 Regina Prophetarum,
 Regina Apostolorum,
 Regina Martyrum,
 Regina Confessorum,
 Regina Virginum,
 Regina Sanctorum omnium,
 Regina sacratissimi Rosarii,
 Agnus Dei, qui tollis peccata mundi,
 Parce nobis Domine,
 Agnus Dei, qui tollis peccata mundi,

Exaudi

Exaudi nos Domine.

*Agnus Dei qui tollis peccata mundi,
Miserere nobis.*

Antiphona.

*Sub tuum presidium confugimus sancta
Dei genitrix, nostras deprecationes ne
despicias in necessitatibus nostris, sed a pe-
riculis cunctis libera nos semper Virgo glo-
riosa & benedicta; Domina nostra, Media-
trix nostra, Advocata nostra! tuo Filio nos
reconcilia, tuo Filio nos recommenda, tuo
Filio nos representa, nunc, & in hora mor-
tis nostrae.*

*Ver. Ora pro nobis sancta Dei Geni-
trix.*

*Resp. Ut digni efficiamur promissionibus
Christi.*

Oremus.

Memorare, O piissima Virgo Ma-
ria! non esse auditum a saeculo, quon-
quam ad tua confugientem presidia, tua
implorantem auxilia, tua potentem suffra-
gia a te esse derelictum.

Nos tali animati fiducia, ad te Virgo
Virginum recurramus, coram te gementes
peccatores assistimus; Noli Mater Patris
verba nostra despiciere, sed audi nos propi-
tia, & exaudi.

Versus.

Virgo Clemens,
 Virgo Fidelis,
 Speculum iusticie,
 Sedes Sapientie,
 Causa nostra latitia,
 Vas spirituale,
 Vas honorabile,
 Vas insigne Devotionis,
 Rosa mystica,
 Turris Davidica,
 Turris Eburnea,
 Domus Aurea,
 Faderis Arca,
 Ianna Cœli,
 Stella Matutina,
 Salus infirmorum,
 Refugium Peccatorum,
 Consolatrix Afflictorum,
 Auxilium Christianorum,
 Regina Angelorum,
 Regina Patriarcharum,
 Regina Prophetarum,
 Regina Apostolorum,
 Regina Martyrum,
 Regina Confessorum,
 Regina Virginum,
 Regina Sanctorum omnium,
 Regina sacratissimi Rosarii,
 Agnus Dei, qui tollis peccata mundi,
 Parce nobis Domine,
 Agnus Dei, qui tollis peccata mundi,

Exauda

Exaudi nos Domine.

Agnus Dei qui tollis peccata mundi,
Miserere nobis.

Antiphona.

Sub tuum praesidium confugimus sancta
Dei genitrix, nostras deprecationes ne
despicias in necessitatibus nostris, sed a pe-
riculis cunctis libera nos semper Virgo glo-
riosa & benedicta; Domina nostra, Media-
trix nostra, Advocata nostra! tuo Filio nos
reconcilia, tuo Filio nos recommenda, tuo
Filio nos representa, nunc, & in hora mor-
tis nostrae.

Ver. Ora pro nobis sancta Dei Geni-
trix.

Resp. Ut digni efficiamur promissionibus
Christi.

Oremus.

Memorare, O piissima Virgo Ma-
ria! non esse auditum a saeculo, quen-
quam ad tua confugientem praesidia, tua
implorantem auxilia, tua petentem suffra-
gia a te esse derelictum.

Nos tali animati fiducia, ad te Virgo
Virginum recurrimus, coram te gememus
peccatores assistimus; Noli Mater Virgo
verba nostra despiciere, sed audi nos pre-
cesque nostras, & exaudi.

Versus.

Versus & Oratio de Sancto Josepho.

Vers. Justus ut palma florebit.

Resp. Sicut Cedrus Libani multiplicabitur.

Oremus.

Sanctissima Genitricis tue Sponsi, quassumus Domine, meritis adjuvemur; ut quod possibilitas nostra non obtinet, ejus nobis intercessione donetur. Qui vivis & regnas in sacula saculorum.

Ans. Amen.

The Litanies of our Blessed Lady of Loreto.

Anthem.

WE flie to your Patronage (O sacred Mother of God!) despise not our Prayers in our necessities, but deliver us from all dangers, O ever pure and Blessed Virgin! Our Lady, our Mediatrix, our Advocate! Recommend us to your Son, recommend us to your Son, represent us to your Son, be with us at the hour of our death. Have mercy upon us. Christ have mercy upon us.

Lord have mercy upon us.
Christ hear us.

O Christ graciously hear us.

God the Father of Heaven,

Have mercy upon us.

God the Son, Redeemer of the world;

Have mercy upon us.

God the holy Ghost,

Have mercy upon us.

O holy Trinity, one God,

Have mercy upon us.

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of divine Grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother untouched,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Redeemer,

Virgin most Prudent,

Virgin most Venerable,

Virgin most renowned,

Virgin most Powerful,

Virgin most Merciful,

Virgin most Faithful,

Virgin most Chaste,

Virgin most Pure,

Virgin most Holy,

Virgin most Blessed,

Virgin most Excellent,

O pray for us

Mirroure of Justice,
Seat of Wiildom,
Cause of our Joy,
Spiritual Vessel,
Honourable Vessel,
Vessel of singular Devotion,
Mystical Role,
Tower of *David*,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comfort of the Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen of the most sacred Rosary,
Lamb of God, who takest away the
sin of the world,
O Lord,
Lamb of God, who takest away
the sin of the world,
O Lord,

Lamb of God, who takest away the
sins of the World,

Have mercy on us.

Anthem.

VE fly to your Patronage (O sacred
Mother of God!) Despise not our
prayers in our necessities; but deliver us
from all dangers, O ever glorious and Bless-
ed Virgin, our Lady, our Adversatrix, our
Advocate! Reconcile us to your Son, Re-
commend us to your Son, Represent us to
your Son, now, and at the hour of our death.

Ver. Pray for us O holy Mother of God.

Ans. That we may become worthy of
Christ's promises.

Let us pray.

Remember (O most compassionate
Virgin Mary! Mother of Power,
Mercy, and Consolation!) That I
never yet heard or known, that any one
was by you rejected, who in his greatest
persecutions, and afflictions, had recourse to
your powerful Prayers, Patronage, and
Protection.

Enlivened with this consideration
of the distressed Children of the
Church, with eyes full of tears,

hearts full of sorrow, make now to you
(O sacred Virgin Mother!) our most
humble addresses in these our present
and pressing necessities.

Despise not our words, we beseech
you (O Blessed Mother of the Word
Eternal and Incarnate!) reject not the
Petitions of your poor servants, (O you
pious Comforter of all afflicted souls!)
but graciously vouchsafe to hear us, to
help us, to protect us, and to obtain for
us the accomplishment of all our just
and humble desires: That we may have
fresh occasion to admire your transcen-
dent Mercy, Charity, and Compassion,
and to magnify and praise with eternal
gratitude and thanksgiving, the infinite
goodness of your Divine Son, our sweet
Saviour, Christ Jesus.

The Verse and Prayer of St. Joseph.

Verf. The just man shall flourish as a
cedar tree.

Ans. He shall be multiplied as the Cedar
in Lebanon.

Let us pray.

O Lord, we beseech thee
by the merits of Saint Joseph
the most chaste and most prudent
and most loving Father of the Church.

what we are unworthy to obtain, may be granted us by his intercession: who liveth and reigneth world without end.

Missa votiva per anni Circulum Sanctissimi Rosarii Beatæ Virginis, quam hic imprimi fecimus, propterea quod in perpaucis Missalibus reperiatur.

S Alve Sancta Parens enixa puerpera Regem; Qui Cælum terramque regit in sacula seculorum.

Ver. Post partum virgo inviolata permansisti: Dei Gemitrix intercede pro nobis.

Gloria Patri, &c.

Oratio.

D Eum cujus unigenitus per vitam mortem, & Resurrectionem in nostra carnis substantia, nobis salutis æternæ præmia comparavit: Da famulis tuis hæc omnia per sanctum Rosarium recensentibus, imitari quod gessit, sentire quod pertulit, & assequi quod promissit. Per eundem, &c.

LECTIO Libri Sapientiæ.

A B initio, & ante sæcula creata sunt, & usque ad futurum sæculum non desinunt, & in habitaculo sancto cunctis sanctis habitant: & sic in Sion præparata sunt, & in civitate sanctificata similitudo, & in Jerusalem præparata sunt.

radicant in populo honorificato, & in par-
te Dei mei hereditas illius, & in plenitu-
dine Sanctorum detentio mea.

Resp. *Benedicta & venerabilis es virgo
Maria: que sine tactu pudoris inventa es
mater Salvatoris.*

Vers. *Virgo Dei genitrix, quem totius
non capit orbis, in tua se clausit viscera
factus homo. Alleluja.*

*Alleluja. Virga Jesse floruit, virgo
Deum & hominem genuit: pacem Deum
reddidit, in se reconcilians ima summis.
Alleluja.*

Intra Septuagesimam.

*Gaude Maria virgo, cunctas hereses
sola interemisti.*

Tempore Paschali.

*Alleluja. Virga Jesse floruit. in
supra.*

*Alleluja. Surrexit Dominus & occur-
rens mulieribus ait, adest: tunc accesse-
runt, & tenuerunt pedes eius.*

Tempore Ascensionis. Alleluja.

*Ascendens Christus in altum captivam
duxit captivitatem: Dedit dona homi-
nibus.*

*Sequentia sancti Evangelii secundum
Iohannem, Luk. 11.*

*In illo tempore Loquens Iesus ad
discipulos ait: Ecce ego mitto vos
in mundum, dixit illi: Beatus vester*

Several Prayers.

Whereof one or more may be sometimes added after the Litanies of our Blessed Lady, according to each ones Devotion, Occasion, or Necessity.

1.

A Prayer for our Sovereign King
CHARLES.

O Almighty God, King of Kings, and Lord of Lords, from whom all power in heaven and earth is derived! We most humbly beseech you to look in mercy upon our most gracious Sovereign King Charles, whom your divine goodness hath wonderfully restored to his people, and re-established in the Royal Seat of his worthy Predecessors, to govern under you these Kingdoms: Give him prudence O Lord! to know your holy will, and grace to practice it; Preserve him from all danger, defend him from all his enemies, bleſs him here with peace, plenty, and prosperitie upon Earth, and bring him hereafter to your heavenly Father and felicity in Heaven, through Jesus Christ our Lord Amen.

2.

A Prayer for our Gracious Queen
CATHERINE.

Almighty and all-merciful Creator,
we most humbly offer up our Prayers
to your divine Majesty in behalf of
your Servant, our Gracious Queen
Catherine, whom your Providence hath
associated to the Royal Throne of these
Kingdoms.

Give her, we beseech you, true zeal
to promote your honour, sincere Piety
to perform her duty, solid Prudence in
her comportment towards all persons,
faithful Constancy in all troubles and
temptations, a happy Issue for the com-
fort and peace of her People, and all
such gifts, graces, and virtues, as are
proper for the discharge of her High
Place and Dignitie; that after she hath
here reigned prosperously amongst us
upon Earth, she may hereafter reign
perpetually amongst your glorious
Saints in Heaven: Through the merits
of your dear Son, our Lord and Saviour
Christ Jesus, Amen.

Several Prayers.

Whereof one or more may be sometimes added after the Litanies of our Blessed Lady, according to each ones Devotion, Occasion, or Necessity.

I.

*A Prayer for our Sovereign King
CHARLES.*

O Almighty God, King of Kings, and Lord of Lords, from whom all power in heaven and earth is derived! We most humbly beseech you to look in mercy upon our most gracious Sovereign King *Charles*, whom your divine goodness hath wonderfully restored to his people, and re-established in the Royal Seat of his worthy Predecessors, to govern under you these Kingdoms: Give him prudence O Lord! to know your holy will, and grace to practice it; Preserve him from all danger, defend him from all his enemies, bleis him here with peace, plenty, and prosperity upon Land, and bring him hereafter to your heavenly joy and felicity in Heaven, through Jesus Christ our Lord. Amen.

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her comportment towards all persons,
faithful Constancy in all troubles and
temptations, a happy Issue for the com-
fort and peace of her People, and all
such gifts, graces, and virtues, as are
proper for the discharge of her High
Place and Dignitie; that after she hath
here reigned prosperously amongst us
upon Earth, she may hereafter reign
perpetually amongst your glorious
Saints in Heaven: Through the merits
of your dear Son, our Lord and Saviour
Christ Jesus, *Amen.*

3.

*A Final Recommendation of our selves
to the sacred Virgin-Mothers
protection.*

O Sacred and Sovereign Lady-Mother I next after God the only hope of my Soul! Into that singular faith, commendation, and custody, whereby your tenderlie loving Son, Christ Jesus my Saviour, recommended you from the Cross to his dearly beloved Disciple St. John: I do this day, and all the daies of my life, commend and commit my body, my soul, my senses, my honours, all my hope and comfort, all my angusties, miseries, and afflictions, all my thoughts, words, and actions, my whole life, and the final end thereof: Most humbly beseeching you, that I may (by your powerful intercession) be preserved from all sin, from all scandal, from whatsoever may any way displease you, or your Sons pure eyes, provoke your anger, or hazard the loss of your favour, and from a sudden and unprovoked death. Obtain for me, I beseech you, (O my glorious Lady-Mother!) that I may be truly penitent for all my wickedness; that I may manfully resist all occasions of sin, that I may

walk more warlike and innocentlie for the future.

Let me feel your prompt and powerful assistance during the whole course of this my lives Pilgrimage; and in the dreadful day of my judgement, be you pleased (O sacred Mother!) to become my pious Advocatrix at the Tribunal of your Son Christ Jesus: To whom, with the Father and the Holy Ghost, be all honour and glory for evermore, *Amen.*

4.

A Prayer for a happy death.

O My dear Lord Jesu I most humble beseech you by those most bitter pains and pangs which you suffered for me in your cruel Passion, and particularly in the hour wherein your Divine Soul passed forth of your blessed Body; take pitie upon my poor and sinful soul in its last agonie, and in its passage to Eternitie.

And you, O compassionate Virgin-Mother *Mary!* remember how you lastly stood by your dear Son dying on the Cross, and by that your excessive grief at your Sons sacred death, assist him in his last conflict with death, and deliver him to a happy Eternitie.

And you, O glorious Saint,

Joseph Nicodemus, Lazarus, Mary Magdalen, Mary of James, Mary of Salome, and Martha, who stood by my dear Redeemer Christ Jesus expiring on the Cross; assist me also in the hour of my soules departure, and accompanie it to a happie Eternitie. Amen.

5.

A general Prayer, for our Selues, our Friends, and the whole Church.

Dissolve we beseech you, O Lord, by your bountie, the bonds of our sins; and by the intercession of the sacred Virgin, and all your blessed Saints, preserve us, our Friends, our Brethren, and our Benefactors, in your grace and sanctitie: Purge, O Lord, from all impietie, and enrich with solid vertues and perfections, all such as have any relation to us by consanguinitie, affinitie, or familiaritie; grant us health of body peace of mind, quiet of conscience; assist us against all our visible and invisible adversaries; destroy in us all carnal and worldly desires; burn up our sins into the air, and to the praise of your glory; unite the hearts both of our Friends, and of our Enemies, in your love and caritie; defend our Church from all heretics, and all manner of

our Confraternitie of the sacred Rosary, from all contagious diseases, from all plaguy infection, and from all heretical crueltie and incursion. Protect our chief Pastor, our Superiours, the Clergie, and the whole Body of the Catholique Church, from all miserie and aduerbie; give prosperitie to the living, and rest to the departed; and let your divine blessing be upon us all, this day, and evermore. *Amen.*

6.

A Prayer for the conversion of Hereticks and Infidels.

O Almighty and all-merciful God I who seekest and desirest the salvation of all souls; Take pitie (we beseech you) upon all such as are seduced with pestiferous errors, and segregated from the unity of your sacred Church: Pardon them, O Lord! for they perceive not what they do; Illuminate the eyes of their understanding, O true light of all spirits I that they may see their own blindness, and seeing it, may speedily abandon it; and that so becoming Catholics reconciled to you the most merciful Shepherd, and to your Church the true flock, they may praise and magnify your mercies.

cher with us your faithful Children, for evermore. *Amen.*

7.

A Prayer for a special Friend.

Preserve, O Lord I this your servant, and our Benefactor *N.* for whom we humbly offer up these our Petitions to your sacred Majesty; beseeching you to grant him a perleverant constancie in the Catholick Faith, a safe passage through this lives dangerous pilgrimage, and that no worldlie, carnal, or diabolical temptations may have the power to separate him from you his prime and only good.

Pardon his sins we beseech you, whereby he hath deserved your indignation; Increase his justice, due to you self, and to his neighbour; give him grace to correspond to the calling and condition wherein you have placed him: let him be equallic moderate, patient, resigned in adversitie, and in prosperitie; direct him in all his waies, and defend him against all his enemies; and grant him finally a happie death and deliverance out of this world, and a speedy entrance into the Kingdom of your eternall glorie.

8.

A Prayer for a Friend in Tribulation.

Touchsafe (we beseech you, O merciful Creator!) to afford the sweetness of your consolation to your afflicted servant N. Remove (O Lord!) according to your good pleasure, the heaveburthen of his calamities; give him patience in his sufferings, resignation to your providence, perseverance in your service, and a happy translation from this calamitous life to eternal glory.

9.

A Prayer for a Friend in his sickness and infirmity.

O Sovereign Lord God! the Author of our health, and our comfort in sickness; in the watch of whose divine providence run all the moments of our lives earthly pilgrimage! Hear (we beseech you) the prayers which we pour out before you for N. your infirm, but faithful servant; and mercifully restore him to his former welfare, that he may henceforth walk more worthy of his calling, and make greater progress in Christian virtue and piety. But as it is your pleasure (O Supreme Lord of life and death!) to call him hence to glory,

nitie, let your most just will (O hea-
venlie Father!) be accomplished in this,
and in all things whatsoever; only let
Death find him well prepared, and
rightly disposed! Let him humbly kiss
your paternal rod which chastiseth him,
and patientlie submit to the cross which
your loving hand hath laid upon his
shoulders; let him behave himself, du-
ring the remaining time of his infirmity,
as befits a pious and devout Christian;
free from pusillanimitie and despair, full
of hope and filial confidence: And fi-
nallie, being strengthened with the Sa-
craments, reconciled to his Enemies,
and settled in your grace and favour, let
him chearfullie expect, and joyfullie em-
brace Deaths summons, and his bodys
and soules separation. *Amen.*

IO.

*A Prayer for our Enemies, Detractors,
and Persecutors.*

O Meek and merciful Lord Jesu! the
great Master, Exemplar, and Prechi-
er of Peace, Charitie, and Union
amongst men! Who hast commanded us
to love our Enemies, and to do good for
them that hate us, and who prayest for
thine Enemies for our captivall Advancement,
we beseech thee (O we most humble

beseech you) the spirit of Christian charity, meekness, and sweetness; that we may freelie, sincerelie, and heartilie forgive all such as have any way offended or injured us, or persecuted us; and that we may conquer all our Enemies malice by our fraternal compassion and affection: Bestow on them also, (O blessed Saviour!) the same spirit of perfect peace, love, and charity; and powerfullie defend us from all their treachery and deceits. Amen.

II.

A Prayer for a Woman great with Child or labouring in Child-bed.

O Most dread Sovereign! who for the just punishment of the first Womans prevarication, have pronounced and imposed a severe and unavoydable sentence of malediction upon all Woman-kind to wit, that they should conceive their Children in Original sin: that having conceived them, they should be subject to many miseries; and that they should bring them forth with the hazard of their own lives: we most humble beseech you, O God our Father, of goodnes and mercie, that you will be graciously pleased by your Holy Mothers most intercession, to

mitigate the rigorous Edict of this general Law in behalf of this your poor Handmaid, (now labouring in the pangs of Child-bed) and to give her courage, comfort, and patience in her sorrow. Grant that in due time she may be happily and speedily delivered, that the Child she bears in her womb, may be brought forth into the world, accompanied with all such perfections of body, soul, and senses, as are befitting our humane nature, that it may live to be reborn by sacred Baptism, and that both the Child and the Mother may become your faithful servants. *Amen.*

12.

A Prayer to appease the Divine Indignation, in any publick or private necessity.

When we compare, O Lord, your punishments with our own impieties, we are forced to confess, that our crimes do far exceed your chastisements. We are sensible of our sins penaltie, but we leave not our sinful perzinacies; our hearts are troubled, but our knees are not bowed; our hearts are bowed under the burden of our afflictions, but we stand not, our necks are not bowed, we acknowledge our guilt, but we do not seek for mercy, and we do not seek for forgiveness.

that we bewailed after the visitation,
 If you, O Lord ! stretch forth your hand
 to strike us, we make you large promi-
 ses ; if you sheath your sword, we fail in
 our performances. If you scourge us, we
 petition you to spare us ; if you merci-
 fullie spare us, we again maliciouslie pro-
 voke you to scourge us.

Behold, O dread Sovereign ! you have
 us self-accused, adjudged, condemned ;
 and we well know, that unless you will
 pardon us, we must needs perish.

Grant unto us, O compassionate Fa-
 ther ! that which we desire, though we
 deserve it not, who hast given us a be-
 ing when we were not. *Amen.*

13.

*A Prayer to withdraw our minds from
 the superfluous cares and solici-
 tudes of this World.*

O Lord, our true Lover, our faithful
 Teacher, our bountiful Nonriser !
 Take from us all vain, superfluous, and
 noxious cares and solici-
 tudes ; and since
 you have been graciously pleased to pro-
 mise us, that your self will make a suffi-
 cient provision for us, grant that we may
 cast all our reliance all things upon your
 providence. Let us therefore fix
 our hearts and eyes upon heaven.

lie objects; let us seek only your Kingdom, and be only solicitous for the advancement of your honour and glorie; let us run on chearfullie, contagionlie, perseverantlie, in the way of your precepts, during our earthlie pilgrimage, that so we may be finallie translated to your heavenlie Paradiſe. *Amen.*

14.

Prayers to be ſaid in time of the Plagne.

The Anthem.

Remember your Covenant (O merciful Creator !) and ſay to the ſmiling Angel, *Now hold thy hand*; that the Earth may not become deſolate, and every living ſoul deſtroyed.

Verſ. Lord let your anger ceaſe from your People.

An. And from your City.

Let us pray.

Hear (we beſeech you, O compaſſionate Lord God !) the Prayers of your People; and as we confeſſe our ſelves to be juſtly afflicted for our offences, ſo be pleaſed in mercy to free us from the ſcurvy of your own ſervants.

Who well knows that the

humane, frailtie cannot subsist amidst so many and great dangers, without the support of your divine favour and assistance. Give us (we beeech you) health of mind and body; and grant that we may overcome by your help and merie, what we deservedlie suffer for our own sins and impieties.

Lord! lend a gracious ear to the petitions of your poor servants, grant them the desired effect of their faithful application, and avert from us the furie of the raging Pestilence; whereby the hearts of all mortal men may humble and gratefullie acknowledge, that such scourges proceed from your just anger and indignation, and cease through your boundless mercie and goodness.

*A Prayer to the sacred Virgin-Mother,
called the Miraculous Prayer,
against the Plague.*

THe Star of Heaven, (whose snowy breast
Did suckle our sweet Lord) suppress
The Plague of Death, whose origin
Was from the very first of men
By that cleare Star appeare, and
Compellations to restrain

Whose wars deprive men of their
breath,
By the destructive wound of Death.

Repeat thrice these ensuing Verses.

Bright Star o' th' Sea, 'gainst Plague your
help afford,
Nought is deny'd you by your Son, our
Lord,
Who honours you, Blest Maid : us, Jesu,
save,
Which for us, at your hands, she daigns
to crave.

Let us pray.

O God of mercie, God of compassi-
on, God of Pardon ! who in time
past taking pity upon your afflicted peo-
ple, gave command to the striking An-
gel, that he should with-hold his hand
from further punishing them : we most
humblic beseech you, for the love of that
glorious Star, whose sacred Breasts you
most sweetly suck'd, that you will
continue us your gracious help, where-
by we may be preserved from all Plague
infection delivered from all unprovoked
harm, and secured from all dangerous
accidents and incuries.

A most devout and efficacious Prayer to the sacred Virgin-Mother: in the honour of her blessed Sons Passion, and her own Compassion: to be recited with a pure Intention and perfect Resignation, for the space of 30. daies: in hopes to obtain of the divine Mercy, a full grant of all lawful demands.

Holy Mary! Perpetual Virgin, Mother of Power, Grace, and Mercy! Sweet Comfort of all sad, desolate, and distressed persons!

By that Sword of sorrow which pierced your soul, when your dear Son our Saviour Christ Jesus, suffered a cruel Death upon the Cross: and by that filial affection, wherewith he reciprocally compassionating your maternal affliction, recommended you to the care of his beloved Disciple St. John: take piteous compassion upon me (I beseech you) in this my present and pressing affliction of infirmities, poverie, and whatsoever other spiritual or corporal necessities.

O afford a Refusal of all comfort, and succour. Hear my prayers, O Virgin Mary: consider my labours, my sorrows, my afflictions, my necessities, my sins, my faults, my

self encompassed with these grievous afflictions and calamities by reason of my great crimes and offences; I know not whither to fly for succour, or to whom I may make my moan, but to you my meek and merciful Mother.

Lend therefore (I beseech you, *O loving Mother!*) the Ears of your ordinarie pietie, and wonted mercie; to the humble Petition of your poor child and servant.

And by the powels of your dear Son Jesus: By that sweetness which his blessed soul resented at the time of his alliance with our humane nature; when resolving with the Father and the Holy Ghost, to unite his divine person to mortal flesh for mans salvation, he sent his Angel to you (*O holy Virgin!*) with these happie tidings; and the Holy Ghost over-shadowing you, clad himself with our humanitie in your chaste entrails; remaining true God and true Man for the space of nine Months in your sacred Womb; and from thence descended to visit the world.

By the strength, which this your same Son, our Blessed Saviour Christ, hath received: when (the time of his birth drawing nigh) he was presented to his eternal Father upon

Mount *Olivet*, That if it might stand with his divine providence, this bitter Chalice might pass away from him :

By this thrice repeated Prayer of his, and all the painful Journeys he undertook in the time of his Passion, in which you, (his compassionate Mother !) dolefullie followed him from place to place, never leaving him till his last gasp upon Mount *Calvary* :

By the outrageous injuries, scornful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations and unjust judgments, which he (innocent Lamb !) patientlie endured,

By the shackles which fettered his Limbs, the tears which flowed from his Eyes, the blood which trickled from his whole Bodie :

By the Fear, the Sorrow, and the Sadness of his heart, and by the shame he received, in being stripp'd of his garments, to hang naked upon the Cross in your presence, (*O sorrowful Virgin !*) and in the sight of all the people :

By his Royal head, crowned with Thorns, and smitten with a Reed ; by his Thirst, quenched with Vinegar and gall ; by his side opened with a spear, and his death blood and water to cleanse the souls with the living Presence of his precious Mercie :

By the sharp Nails, wherewith his tender Hands and Feet were cruelly pierced, and fastned to the Cross.

By the recommendation of his departing Soul to his Eternal Father; saying, Into your hands, (*O my heavenly Father!*) I commend my Spirit.

By his giving up the Ghost, when he cryed out with a loud voice; *My God, my God, why have you forsaken me:* And then bowing down his blessed head, said: *All is finished:*

By the great Mercie he shewed towards the good Thier; by his Decent into Limbus, and the Joy he communicated to the just Souls there detained;

By the glory of his triumphant Resurrection, and the comfortable apparitions he frequently made for Forty days space to you (*O sacred Virgin!*) to his holy Apostles, and to his other chosen friends and servants:

By his admirable Ascension, when in yours and his Apostles sight, he was elevated into heaven:

By the miraculous coming down of the Holy Ghost in form of dove tongues; wherewith he replenished the hearts of his Disciples; and en-
dowed them to plant his Faith in the

By the dreadful day of general judgment, in which he is to give sentence upon all mankind.

By the mutual compassions, and tender affections you had towards each other, whilst you liv'd together in this world.

By the unspeakable joy of your glorious Assumption; when in the presence, and by the power of your blessed Son, you were taken up into Heaven, to be with him made partaker of his eternal felicity.

By all these Sorrows, Joys, Passions, Compassions, and whatsoever is near and dear to you in Heaven, and upon Earth; take pity upon me (*O compassionate Mother!*) hear my Prayer, and help me to obtain of your all-powerful, and all-merciful Son, that for which I now most humbly and heartily petition him.

Mention here the thing which you desire; or reflect mentally upon it.

AND as I am most certainly assured, that your dear Son, who in his love towards you, will not refuse to hear your prayers, and grant you whatsoever you shall lawfully desire, according to his will.

feel the help and succour of your compassionate heart, and your merciful Son; most perfect will and pleasure; who grants the petitions of them that fear and love him, even to their own souls desire and satisfaction.

Behold me therefore (*O pious Mother!*) in these my present necessities, and especially in this, for which I have now humbly invoc'd your sacred Name, and heartily implor'd your powerful assistance.

Obtain also for me (*O my dear Mother!*) of your divine Son, a constant Faith; a confident Hope, a perfect Charity, a cordial Contrition, a sincere Confession, a sufficient satisfaction, a diligent Custody of myself from future fallings, an heroic Contempt of the world, a compleat Conquest of my Passions, and over my Ghostly enemies, a zealous Imitation of yours and your Sons exemplary life and conversation, a willing readiness to die for yours and his love and honour, an entire accomplishment of my Vow, an absolute Manifestation of my self, a final Perseverance in good and good works, a happy departure out of this world, with a glorious entrance about me, the holy Spirit to comfort me, and your

SECT. II. *after the Litanies.* 217

(O sacred Mother!) with the Saints my particular Patrons, and my good Angel to conduct me to eternal rest, eternal life, eternal happiness. Amen.

16.

The Prayer of Pope Sixtus the fourth to the Blessed Virgin; who also granted great Indulgences to such as shall devoutly recite it, before her holy Picture.

ALL Hail, O most holy Mary! the Mother of God, the Queen of heaven, the Gate of Paradise, the Lady of the world. You are that singularly pure Creature, who, being your self conceiv'd without sin, conceiv'd Christ Jesus without blemish. Pray for us to your all-powerful Son; protect us from all evil, defend our Gracious Queen Catherine, and all the devout Rosarists of this holy confraternity, from all contagious diseases, from all plaguy infection, and from all heretical cruelty and incursion. Amen.

17.

A Prayer to the Blessed Kinges of great vertue and efficacy against a sudden, and unprompted, and unprovided death.

ALL Hail Mary! the handmaid of the Lord. Hail Trinity.

218 *Several Prayers, &c. Sect. 1.*

Hail *Mary*! the eternally chosen
Daughter of God the Father.

Hail *Mary*! the Mother of our Lord
Jesus Christ.

Hail *Mary*! the Spouse of the Holy
Ghost.

Hail *Mary*! the Sister of the An-
gels.

Hail *Mary*! the Promise of the Pro-
phets.

Hail *Mary*! the Queen of the Pa-
triarchs.

Hail *Mary*! the Mistress of the E-
vangelists.

Hail *Mary*! the Teacher of the A-
postles.

Hail *Mary*! the Comforter of the
Martyrs.

Hail *Mary*! the Fountain and fulness
of the Confessors.

Hail *Mary*! the Crown and Orna-
ment of the Virgins.

Hail *Mary*! the refuge of the afflicted
Catholics of England.

Hail *Mary*! the powerful protectress
of the devout Rosarists of this holy
Congregation.

Hail *Mary*! the solace of the living
and the dead.

O ever blessed, holy *Mary*, in all the
tribulations, necessities and
infirmities

in the last hour of our death; obtaining then for us a pardon of our sins, and a happy passage to our heavenly country. Amen.

SECTION XII.

JOSEPH:

Or,

*Devotions to S. Joseph, the Glorious
Bridegroom of the Virgin Mary,
and reputed Father of Christ Je-
sus.*

THE many excellencies, Privileges,
and Prerogatives of Saint Joseph,
are largely deduced by several Learned
Writers: Out of *whom* these few fol-
lowing are selected, whereupon to
ground our Devotion to this great Saint,
and to lay a foundation for the ensuing
effective Acts, and Elevations.

1. Saint Joseph was sanctified in his
mother's womb: which favour seems
(to some sort) due to him, who was so

have so neer a relation to the Word Incarnate, (the Source and Origin of all sanctity) and *who* was design'd from all Eternity, in the Conclave of the Adorable Trinity, to be the President of Gods great Council of State upon Earth; the Angel Guardian of the Queen of Angels; the reputed Father, and the real Fosterer, Nurser, Conductor, Governor of *JESUS*, the worlds *Messias*, and the head of his holy Family. Now since Gods Family consisted only of two Persons, *Jesus* and *Mary*, who were of more worth and dignity, than all the rest of Heavenly and Earthly creatures together; it was convenient that *He*, who was to govern them, should also resemble them in Greatness, Dignity, and Sanctity, and consequently that he should possess in some measure (by an anticipated pardon of his Original sin, and by an advanced favour of sanctifying Grace) *that Purity* which the *Son* possessed by Nature, and the *Mother* by Privilege.

3. He was the next after the sacred Virgin, who made an expresse Vow and promise to God, of perpetual Virginity. And this Resolution, Intention, and Promise both of *Her*, and *Him*, was revealed to each other respectively, and renewed

renewed by them jointly, before they were contracted together by formall Matrimonie. For how else could Blessed *Mary* (who had oblig'd herself to virginal Integrity) have consented (either in Prudence or Justice) to give the Power over her body to a person, of whose Chastity she might be ignorant, or doubtful of his Constancy? Surely, the known purity of her Chast *Bridegroom*, gave her the confidence to treat and converse with him, as securely as she did with the holy Seraphins.

3. He no sooner perceiv'd his Blessed Spouse to be big with child, but he cast about how he might handsomly retire from her company; not as harbouring the least doubt or distrust of her Innocency; (being more certain of her Invisible Chastity, than of her visible appearing to be with child; and knowing that it was more easie for a Virgin to conceive, than for *Mary* to deceive him, or distain her own honour); but out of a deep and humble sense of his due respect towards her Son and herself; as judging himself altogether unworthy to contemplate with his eyes, and carry in his arms the Divine Word Incarnate, and to converse intimately and familiarly with the glorious Mother

of this God-Man, who was shortly after to be born into the world.

4. He govern'd Gods Family for above thirty years space. As the Divine Providence hath establish'd three Orders in the world; That of *Nature*, that of *Grace*, and that of *Hypostatical Union*; so he hath appointed three sorts of servants for the conduct and government of these Orders. The *Angels* serve him in the order of Nature; the *Apostles* in the order of Grace; but he chose *S. Joseph* alone (after the sacred Virgin) to serve him in the third order, which is that of *Jesus*, in the ineffable Myserie of his Incarnation. O the Excellencie, the Eminencie, the Greatness of Saint *Joseph*! O his honour and happiness, to enjoy so long the innocent embraces of *Jesus* in his Childhood! The holy entertainments of *Jesus* in his riper years! The divine actions, examples, and instructions of *Jesus* in his perfect age! And to live so long in company and conversation with the most holy and accomplish'd Prince that ever was!

5. He (together with his sacred Spouse) circumcis'd *Jesus*, in the stable of *Bethleem*, eight days after his Birth into the world; and (according to the divine order and command, which was
signifi'd

signifi'd unto him by an Angelical Messenger) impos'd upon him that glorious name of JESUS.

6. He nourish'd, fed, and maintained *Him*, with the sweat of his brows, and labour of his hands, *who* affords food and sustenance to all living Creatures. And cloathed *him*, who furnished the Lillies, Roses, and flowers of the Field, with all their beautiful Robes and Ornaments.

7. He was (in some sort) the *Saver* of his *Saviour*, by sheltering little *Jesus* from *Herods* rage and cruelty, and stepping aside with him into *Egypt*, whilst the Innocents bought the palm of Martyrdome with the price of their blood.

8. He commanded *him*, who commands all earthly Princes and Monarchs; and had *him* obedient to the beck of his hand, to the nod of his head, to the twinkle of his eye, and to the sound of his voice, before whom the powers of Heaven fall down and tremble. O the admirable power of S. *Joseph*! O the adorable subjection of *Jesus*! O the sublimity of S. *Joseph*, to command *Jesus*! O the Humility of *Jesus*, to obey S. *Joseph*.

9. He possessed and practis'd all ver-

ties

rues in their perfection; especially *Humility*, as being to pass the remainder of his days in *her* company, *who* being the greatest, was the most humble of all pure creatures; and in *his* company, *who* being the Son of the most high, made himself the least, and lowest amongst the sons of men. Nor can *S. Iosephs* Vertues, Perfections, and Greatnesses, be comprehended and measur'd by any better means than by the greatnesses of *Ie. u* and *Mary*, to whom he was so strictly allied; For he was *Mary's* true *Husband*, and consequently the true and legal (though not the carnal and natural) *Father* of *Iesus*. O what communications of affections, what extasies of spirit, what unions of hearts, was there amongst these Three, *I E S U S, M A R I A, I O S E P H*? Now since God gives grace proportionable to each ones place, vocation, and office; surely as *S. Iosephs* Office was exceeding great, so was his grace, vertue, and perfection, great, excellent, and heroique.

10. He was (as the Fathers piously and probably believe) elevated to Heaven, both in Body and Soul, upon the day of his glorious Sons triumphant *Ascension*, and remains there inthron'd next to the Humanity of *Iesus*, and the

Virgin

Virgin Mary, in the Celestial Kingdom; as he was nearest and dearest unto them, during the time of their earthly Pilgrimage.

11. He is the faithful, powerful, and charitable Protector and Advocate of his devout children and clients in the Court of Heaven; as having so great credit with his Son King *Iesus*, and his Spouse Queen *Mary*, that his demands may seem (in some sort) to be commands, and his petitions being presented to the Throne of Mercy, with a Fathers confidence and authority, will not easily be rejected by *Iesus* in Heaven, who was so obedient to *Joseph* upon Earth.

12. He is the chief Patron of all Contemplatives, and the great Master, Guide, and Director, of the Interior, hidden, and Spiritual life. *S. Teresa* happily experienc'd this verity; and frequently expressed it, saying, *They that cannot meet with a Master to instruct them in the manner of their Prayer; Let them take the Glorious Saint Joseph for their Teacher and Tutor, and they shall infallibly find the safe and secure way to solid Sanctity and perfection.*

A short Rosary in the honour of S. Joseph: Containing the principal Mysteries of his Life; drawn out of the precedent Excellencies; and distinguished into Five Tens, or Decades.

Begin also this Rosary, with the sign of the Cross and the Creed.

The first Decade.

Of his Election.

Saint **JOSEPH** was chosen in the Council of Gods Eternal Wisdom and Providence, to be the worthy Bridegroom of *Mary*, and the reputed Father of *I E S U S*.

Our Father, &c.

1. He was the highest and the holiest of the Patriarchs.

Hail Mary.

2. He descended from the royal Progeny of *David*.

Hail Mary.

3. He was particularly prefigur'd by *Joseph* the deliverer of *Egypt*.

Hail Mary.

4. He

Se^{ct}. 12. in honour of S. Ioseph. 227

4. He was sanctifi'd in his Mothers womb.

Hail Mary.

5. He was confirmed in Grace and Vertue.

Hail Mary.

6. He was a just man by the testimony of the Holy Gospel.

Hail Mary.

7. He was instructed from Heaven, in the Mytery of the Incarnation.

Hail Mary.

8. He was indu'd with the plenty of all spiritual blessings.

Hail Mary.

9. He was enriched with gifts and qualities, both natural and supernatural, futable to the sacred charge, for which he was design'd.

Hail Mary.

10. He was the first (after the Virgin-Mother) who by Vow consecrated his Virginity to the Divine Majesty.

Hail Mary.

Glory be to the Father, and to the Son,
and to the holy Ghost, &c.

These Prayers Angelical, &c. As in
the great Rosary of the Blessed Virgin
Mary.

The second Decade.

Of his place, office, and dignity.

Saint *Joseph* was appointed the Head, Governour, and Steward, of Gods Family upon Earth.

Our Father, &c.

1. He was espoused to the sacred Virgin *Mary*.

Hail Mary.

2. He was the Guardian and witness of her Virginity; and allotted by Divine Providence to be her Counsellor, Comforter, and Companion, upon all occasions.

Hail Mary.

3. He was her faithful assistant in her journey to *Bethleem*.

Hail Mary.

4. He found out the Stable for her harbour, when the Inns refused to entertain her.

Hail Mary.

5. He was present at our Redeemers happy Birth into the world.

Hail Mary.

6. He help'd the holy Virgin-Mother to swath him, cloath him, and cradle him in the manger.

Hail Mary.

7. He

SECT. 12. in honour of S. Ioseph. 229

7. He was the first, who with the
extasid Mother, had the honour to a-
dore the New-born Man-God.

Hail Mary.

8. He concurr'd with the sacred Vir-
gin to Christs Circumcision, and toge-
ther with her, impos'd upon him the
sweet Name of *J E S U S*.

Hail Mary.

9. He was reverenc'd by the Eastern
Kings, when they offer'd their Royal
Presents to his reputed Son *Iesus*.

Hail Mary.

10. He with his Virgin-Spouse pre-
sented *I E S U S* to his Eternal Father
in the Temple.

Hail Mary.

*Glory be to the Father, and to the Son,
and to the Holy Ghost, &c.*

These Prayers Angelical, &c.

The third Decade

Of his flight into Egypt.

SAINT *I O S E P H* took the young
Child, and *Mary* his Mother, and de-
parted into *Egypt*; so preserving *Iesus*
from *Herods* cruelty, who sought to op-
press him in his Infancy.

Our Father, &c.

1. He readily, resignedly, and in the night season, obeyed the Angels admonition.

Hail Mary.

2. He cheerfully undertook a long, tedious, and troublesome journey, into an unknown Countrey.

Hail Mary.

3. He patiently endur'd with *Iesus* and *Mary*, a seven years banishment.

Hail Mary.

4. He provided food for him, (with the sweat of his brows, and labour of his hands) who affords food to all living Creatures.

Hail Mary.

5. He cloath'd him, who cloath's the flowers of the field.

Hail Mary.

6. He (next to the sacred Virgin) was the most ardent of all *Iesus's* lovers; serving him in his exile, with more then Seraphical affection.

Hail Mary.

7. He lov'd the sacred Virgin, with a natural affection, in respect of her eminent perfections: with an acquainted affection, in respect of her reciprocal favours; with a supernatural affection, in respect of her celestial dignity.

Hail Mary.

8. He

sect. 12. in honour of S. Joseph. 231

8. He was an Instrumental Cooperator with God, in his great design of mans redemption.

Hail Mary.

9. He was (in some sort) the Saver of his Saviour, by sheltering him from his enemies Tyranny.

Hail Mary.

10. His life was a continued Contemplation, Recollection, and Extasie in the perpetual presence of Gods Son, and Gods Mother.

Hail Mary.

Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

These Prayers Angelical, &c.

The fourth Decade.

Of his return from Egypt, and of his Death.

SAINT **I O S E P H** inform'd by Angelical Revelation of *Herod's* death, returns home with *Iesus* and *Mary*.

Our Father, &c.

1. *He, Iesus, and Mary, after their banishment, dwell together in Nazareth.*

Hail Mary.

2. He conducted *Iesus*, when he was twelve

232 *Iesus: Or, a Rosary* Sect 12,
twelve years old, to the Temple in *Jerusalem*.

Hail Mary.

3. He there lost *Iesus* to his unspeakable grief and sorrow.

Hail Mary.

4. He retriv'd him after three days enquiry, sitting amongst the Doctors.

Hail Mary.

5. He reconducts him home to *Nazareth*, where *Iesus* (the great Monarch of both worlds) was subject and obedient to *Iosephs* command.

Hail Mary.

6. And as he had the Priviledge to enjoy the Innocent embraces of *Iesus*, in his childhood, so he had the honour to enjoy his holy entertainments in his riper years; and his divine actions, examples, and instructions in his perfect age.

Hail Mary.

7. He also had the honour to govern the sacred family of *Iesus* and *Mary*, for thirty years space.

Hail Mary.

8. He had the happiness to be assisted by *Iesus* and *Mary* in his last Agony.

Hail Mary.

9. Having compleated the course of his Earthly Pilgrimage, he chang'd this life for Eternity.

Hail Mary.

10. He

Sec. 12. in honour of S. Joseph. 233

10. He sweetly breath'd forth his soul
in a high and sigh of love, in the sa-
cred embraces of *Iesus* and *Mary*.

Hail Mary.

Glory be to the Father, &c.

These Prayers Angelical, &c.

The fifth Decade.

Of his Glory.

Saint *IOSEPH* was elevated to
glory upon the day of his Sops tri-
umphant Ascension.

Our Father, &c.

1. He is inthron'd there above, next to
Iesus and *Mary*; as he was here below
nearest and dearest unto them.

Hail Mary.

2. He is adorn'd with a garland of vir-
ginity; for having preserv'd it unble-
mish'd to his last breath.

Hail Mary.

3. He is enobled with the *Aureola* of
Doctorship; for having instructed the
ignorant, and particularly the *Egypti-*
ans, in the time of his sojourning a-
mongst them.

Hail Mary.

4. He is rewarded with a Crown

234 *Joseph: On, a Rascally* See
of Martyrdom; for having hazarded
his life for his Sons preservation.

Hail Mary.

5. He is a powerful Protector of all
them who are particularly devoted un-
to him: as having great credit with the
All powerful *Jesus*.

Hail Mary.

6. He is the general Patron of the
Church Militant, as being the special
Favourite of its head *Christ Jesus*.

Hail Mary.

7. He bears a singular affection to all
that sincerely love *Jesus* and *Mary*; as
being so nearly allied unto them.

Hail Mary.

8. His Petitions are presented to the
Throne of Mercy, with a Fathers confi-
dence; and his Requests will not easily
be rejected by *Jesus* in heaven, who was
so obedient to *Joseph* upon earth.

Hail Mary.

9. He is the chief Patron of all Con-
templatives.

Hail Mary.

10. He is the great Master, Guide, and
Director, of the Interior, hidden, and
spiritual life.

Hail Mary.

Glory be to the Father, and to the Son,
and to the Holy Ghost, &c.

Thy

St. IZ. in honour of St. Joseph. 235
These Prayers Angelical with bended
knees, &c.

Credo, &c. as in the great Rosary of the
Blessed Virgin Mary.

Conclude this Rosary with the ensuing
Oblation.

An Oblation to
St. I O S E P H:

To honour God in him, and him in
God, in his Dignity of being the
reputed **FATHER** of the
Word Incarnate, and the
BRIDEGROOM of the
Blessed Virgin **M A R I E.**

And to offer up our selves to him, in the
state of dependency which is due to him,
upon these titles, and to correspond by
our inward devotion to that power which
he hath over us, by consequence of the
power he had over the Son and Mother
G O D.

Great and glorious Patriarch
St. Joseph! The worthy Bridgman

of *Mary*, and esteemed *Father* of *Jesu*! In the honour of Gods beholding and electing you in the Council of his Eternal Wisdom; and of his placing you, at the time appointed by his divine Providence, in these two high and sublime estates.

In honour and union of all the singular graces, prerogatives, priviledges, and perfections, which he plentifully heap'd upon you, in order to render you capable of these eminent offices, and undertakings.

In honour and union of your souls extraordinarie Sanctitie, of your Bodies Virginal Puritie, of your profound Humilitie, of your perfect Obedience, of your voluntarie Povertie, and of all the rest of your consummated vertues.

In honour and union of your dear affection to *Jesu*, and *Mary*, of the continual application of your spirit towards these two divine objects; of the tenderpels of your devotion unto them, and of your silent, solitarie, retired, recollected, and contemplative life with them.

In honour and union of all the services you rendered to the Word Incarnate, in the state and order of his hypostatical union with our Nature.

In honour and union of that last Act and sigh of love; wherein you sweetly breathed forth your faithful soul in the embraces of *Iesus* and *Mary*, your divine Son, and dear Spouse.

In honour, homage, and union of all your other Greatnesses, and especiallie of the right, power, and jurisdiction you had over *Iesus* and *Mary* in quality of *Father* and *Husband*, and of the subjection, obedience, and dutie they rendered you.

Finallie, in acknowledgment of your having been established the Head, the Steward, and the Director of Gods Familie upon Earth; The Father, the Tutor, and the Trainer up of *Iesus*; the Bridegroom, the Guardian, and the Helper of the holie Virgin *Mary*.

I do now choose you (O great and glorious Patriarch I) for my particular Patron, for my pious Father, and for my chief Director, next after *Iesus* and *Mary*.

And upon this score, I do here yield and resign unto you all the power I have over my self; willing to submit my self to you, as my Saviour *Iesus* was subject unto you; and begging your leave, to place (next after *Iesus* and *Mary*) all the future transactions, motions, and passages of my life, during this my

earthly pilgrimage, under your sacred conduct, government, and protection.

Make me worthy, (O glorious Father!) by your merits, to become (with you) a faithful Member of the Familie of *Jesús* and *Mary*; and to be thereto firmly and intimately united, associated, and incorporated by Grace and Sanctification: and obtain for me by your powerful intercession, that I may never be separated from sweet *Jesús* and *Mary*, in my Life, in my Death, in my Eternity.

Take also (O powerful Patron!) the last moment of my life, (that moment which must decide my Eternity,) into your pious care and custody: Assist me then, I beseech you, in that harsh passage; and obtain for me a happy death and departure out of this World, in the faith, favour, and affection of *Jesús*: To whom be all honour, praise, and glory for evermore.

Litania de Sancto Joseph, qua in Pro-
cessionibus, in Festis ipsius, in Capella
sancti Rosarii recitantur.

Antiphona.

Salve Joseph sanctissime,
Patriarcharum maxime,
Ecclesia Oeconome,
Maria custos sedule,
Christique Pater inclite!

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cælis Deus

Fili Redemptor mundi Deus

Spiritus sancte Deus

Sancta Trinitas unus Deus

Sancta Maria, Beati Josephi Spouse
castissima

Advocate humilium

Benedicta in hominibus

Confirmata in gratia

Defensor pauperum & innoxius

crimen

Exul cum Christo in Egypto

Reverens Rexi Galilee

Miserere
nobis.

(Guardiane Verbi Incarnati,
Honorabilis coram Deo & ho-
minibus,
Idea & exemplar omnium vir-
tutum,
Lilium puritatis,
Miraculum castitatis,
Nutricie Dei Filii,
Obsequentissime serve Iesu &
Maria,
Patrone contemplativorum,
Quintessentia perfectionis,
Regulator Familiae Iesu Christi,
Spiritualis Director vite incerna,
Tutor doctorque animarum ad
coelum aspirantium,
Universalis Advocata & Inter-
cessor pro Ecclesia militante,

Sancte Iosephe,

Ora pro nobis.

Agnus Dei, qui tollis peccata mundi,
Parce nobis Domine.

Agnus Dei, qui tollis peccata mundi,
Exaudi nos Domine.

Agnus Dei, qui tollis peccata mundi,
Miserere nobis.

Ora pro nobis beatissime Ioseph
ut digni efficiamur precibus tuis.

Oremus.

Sancte Genetricis tuae Spiritu
Domini ducit ad gloriam.

Sec. 12: Litanies of St. Joseph: 241

quod possibilitas nostra non obtinet, ejus
nobis intercessione donetur. Qui vivis &
regnas cum Deo Patre, in unitate Spiritus
sancti Deus, Per omnia secula seculorum.
Amen.

The Litanies of St. Joseph, which are
recited in the Procession, made up-
on his Feast, in the Chappell of the
holy Rosary.

The Anthem.

ALL hail holy J^sph,
Chief of the Patriarchs,
Steward of Gods Church,
Faithful Preserver of the Virgin Mary,
And renowned Father of Christ Jesus.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Christ hear us.

O Christ graciously hear us.

O God the Father, Creator of the
World,

O God the Son, Redeemer of
kind,

O God the Holy Ghost, Protector
of the Elect,

Holy Trinitie, one God,

R

242 *Litanies of S. Joseph.* 200. 12.

Holy Mary, the chaste Spouse of *Joseph*.

Advocate of the humble,
Blessed amongst men,
Confirmed in grace,

Defender of the Poor and In-
nocent,

Exiled with Christ into Egypt,
Favourite of the King of Hea-
ven,

Guardian of the Word Incar-
nate,

Honourable before God and
Men,

Idea and exemplar of all vertue,
Lillie of Purity,

Miracle of Chastitie,
Nursing Father to Gods Son,

Obedient servant to *Jesus*
and *Mary*,

Patron of Contemplatives,
Quintessence of perfection,

Head of the Familie of *Jesus*,
Spiritual Director of the Ince-

ssible life,
Teacher and tutor of all

sinners to Heaven,
Universal Intercessor for the

Church militant,
Protector of the Holy

Holy Joseph,

Act. 11. *Litanies of S. Joseph.* 1243

Lamb of God, who takest away the sins
of the World.

Spare us, O Lord.

Lamb of God, who takest away the sins
of the World.

Hear us, O Lord.

Lamb of God, who takest away the sins
of the World.

Have mercy upon us.

Vex. Pray for us O most blessed
Joseph.

Ans. That we may be made worthy
of Christ's Promises.

Let us pray.

A Sift us, O Lord I we beseech you
by the merits of St. Joseph, your sa-
cred Mothers Bridegroom; that what
we are unworthy to obtain, may be
granted us by his intercession; who
livest and reignest, with the Father, in
unitie of the Holy Ghost, one God for
evermore. *Amen.*

*A Devout Prayer to S. Joseph, to procure
his particular protection and direction.*

O Glorious Patriarch, the foster-father
ward of Gods Childe, and worthy
Guardian of Jesus and Mary, I beseech
thee forth my love to thee, O Lord.

244 *Litanies of S. Ioseph. Sc&. 11.*

humbly implore your holy patronage, protection and direction, for the discreet managing of this my whole lives remaining pilgrimage. I beg no other favour of you, (*O great Favourite of King Jesus!*) but only to obtain such gifts and graces for me, as may render me agreeable to my divine Saviour. Yet if I may be permitted to particularize my wants, and determinate my wishes: I most instantlie crave your assistance (*O great Master of perfection!*) in my combate against such a passion, which continually persecutes me; in the rooting out of such and such a Vice, which perpetually tempts me; in the cancelling of such and such an evil custome, which incessantly enslaves me; in the breaking of such fetters, affections, condescensions, which miserably engage me to creatures, and much hinder my intended and desired adhesion to my Creator, according to my duty and obligation. Give me leave also (*O glorious Saint!*) to put all the days, hours, and minutes of my life, under your particular protection and power of sanctification, and especially that last moment, whereon depends my eternity.

SECT.

SECTION XIII.

THE
Devout Association
OF THE
PIOUS ROSARISTS:

In the
Oratory of the ever
Blessed Virgin MARY
of Power and of
Suffrages:

For the charitable relief
and assistance of the
Souls suffering in
PURGATORY.

*According to the special grant and appro-
bation of Pope Alexander VII. now sit-
ting, [as appears by his Brief, dated
on the 1. of March, 1659. in the fifth
year of his Popedom.]*

The Practice.

Though Prayers and Suffrages for
departed Souls, were perpetually in
use

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use in the Catholick Church; (as might
be most plainly and particularlie instan-
ced, by producing the Authorities and
Practises of the holy Fathers and Do-
ctors in all Ages, from the Apostles
daies to this present.) Yet the first *Asso-*
ciation and Confederation of certain
more devout Christians, who agreed
together in this most charitable design,
and who obliged themselves to perform
several particular Acts of Piety for the
departed Members of their own Fel-
lowship; seems to have begun in the
year of our Redeemer 984. *Baronius*
relates in these express terms:

IN this Year 984. was contracted at
Rome an Association and Fellowship
of many Priests, amongst whom were also
some Bishops, to this end and purpose; That
each one of them might be relieved after
their Death, by the Sacrifices of their fel-
low-Brethren.

The Institution hereof is yet extant
in the Diaconie of the holy Martyrs
Calixtus and *Damianus*, where in a
Marble Table, remains this engraved
Monument:

It is certain, most devout beloved Bre-
thren, That we, and each of us, Priests,
Bishops,

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Bishops and our Successors for ever, do stand engaged by the solemn Promise, which we sincerely made in the presence of God and his Saints, to say forty Masses for the Souls of such of our Confraternity, as shall pass out of this life before us: Yet so, as that if any shall be hindered by infirmity, such an omission shall not be imputed to him for a sin: But if he recovers his former health, he is obliged to perform his former obligation, &c. And this promise was made before the sacred Altar of God in this Hall, in the time of Pope John 14. on the 22. day of February, in the 12th Indiction, in the year of our Lords Incarnation, 984.

The same pious Association is kept on foot and revived in many Cities of Italy, in order to help the Souls of the departed by holy and devout Suffrages: And one day of each Week is deputed to this purpose, in which they cloath the Churches and Altars with mourning, as upon the day it self of the solemn Commemoration of the Dead; singing the Office, and saying a solemn Mass for them; as also applying all the rest of the private Masses there celebrated on that day, for the relief of the departed members of their Association: Multitudes of devout men and women convening

there together, to pour forth their prayers, to obtain Indulgences, and to distribute their Alms; having for this end a *BOX* appointed with this Inscription: *THE BOX OF ALMS FOR THE RELIEF OF SOULS IN PURGATORY.*

They have moreover certain *Orders, Laws, and Rules*, agreed on to be observed by the Brethren and Sisters of their Association: And they name *Deputies*, who take care to see the Alms, Legacies, and other charitable Distributions satisfied according to the Donor's intention.

At *Rome* especially (the head City of the whole world,) an *Arch-confraternity of Suffrages* chiefly flourisheth; which is therefore so called, because it hath the prime place and preeminence above all the rest of these Associations, which are instituted for the succour of Souls suffering in Purgatory. Into this many of the *Roman Nobility* are inscribed; The most eminent *Cardinals* are its Protectors; and the most illustrious *Lords* are its immediate Governours and Directors; conceiving it a singular honour to take upon them the charge of so renowned a Company.

And

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And to shew the solidity of this sort of Devotion, we shall need only to produce the *Apostolical Authority*: For besides *that* above mentioned Confraternity, begun at *Rome* in the year 984. Pope *Clement* the eighth (in the year 1594.) instituted likewise in the City, an Arch-confraternity of *Suffrages* for the souls in Purgatory; and others of his successors have confirmed the same: To which many Confraternities of like nature were since annexed, and more may be yet aggregated through the whole world, wheresoever the peoples piety excites them to so charitable an enterprise.

Now, since all the *Indulgences* granted to the living *Members* of the holy *Rosary*, may be applied for the dead; it follows, that the *Indulgences* of the *Stations* of *Rome*, and all other City-*Indulgences* and *Priviledges* granted to this our Arch-confraternity of the sacred *Rosary* may also relieve the poor Souls suffering in Purgatory; and that the devout *Rosarists* may every day free some one or other out of that dismal Dungeon, By visiting *Five Altars* (or *One* if there be no more) and reciting *Five Paters*, and *Five Aves* before each Altar, or *Twenty five* before that *One*: For a
plenary

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 plenary Indulgence, and the delivery of a
 Soul out of Purgatory, is annexed to
 the due performance of these Acts of
 Piety, *Toties quoties*, how oft soever
 they are done, without any restriction.
 And it appears in our greater *Rosary*
Book, (entitled *Iesus, Maria, Joseph*,
 S. 13. num. 11. and 12.) that there is
 every day in one part or other of the Ci-
 ty, the Delivery of a Soul out of Purga-
 tory: And in the Church of S. John La-
 teran, a Plenary may be gained six times
 every day. All which and other City-
 Indulgences, are expressly granted to all
 the Brothers and Sisters of the sacred
Rosary, (performing the aforesaid De-
 votions) by Pope *Leo X.* in the year
 1518. at the instance of the Fathers of
 the Order of the Preachers, gathered
 together in that year at *Rome*, in their
 general Chapter; in his Brief, begin-
 ning, *Eiſt temporarium cura, &c.* and
 confirmed by the succeeding chief Pa-
 stors. Indulgences (says Car-
 thagena*) so Great, that no
 one can desire greater; and
 so certain and approved, that
 no one can wish more certainty and
 approbation.

Wherefore as We the faithful mem-
 bers of the Arch-confraternity of the
 holy

* l. 16. hpm.
 6. In Fests
 Rosarii.

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holy Rosary, have hitherto endeavoured (and shall through Gods grace and assistance continue our endeavours) to gain *Indulgences for the living*: So also, (in imitation of these before-mentioned pious, zealous, and heroick Spirits intending to make the best use we can of the vast treasure of Indulgences granted to our said Arch-confraternity; We resolve to put in practise (in this our *Head-Oratory* of the sacred Virgin-Mother of Power and of suffrages for the Dead,) the pious Exercises, prescribed in the following *Rules* of this our Association, for the relief of the Souls suffering in Purgatory.

Not doubting, but that many of our more zealous fellow-members of the Rosary, will joyfully desire to become our *Associates* in so charitable an Institute, and our Co-adjutors in so pious an enterprise; for the increase of Gods honour, the good of their own souls, and the comfort of them departed; which are the sole ends we aim at in this our pious *Association*, under the Laws, Priviledges, Prerogatives, of the Arch-confraternity of the sacred Rosary.

And surely, if it is conceived an action praise-worthy, convenient, and necessary, to establish *Schools, Confraternities, Hospitals*

Hospitals, in all Towns, Cities, and Countries, for the solace of the poor, and for the succour of such persons, as are fallen into extreme penury, misery, and calamity: How much more convenient, christian, and charitable a work is it, to erect *Associations of Suffrages* for the relief of such poor souls, as ly burning in Purgatory without being consumed; and which incessantly cry out unto us, from those caverns of their extreme calamity: *Pity us, O you our compassionate Friends! pity us; for the severe hand of the Divine Justice, lies heavy upon us; nor can we help our selves here, (as you may, who are there yet living) or hope for a cessation of our sufferings, but by the charitable means of your suffrages.*

O Father of Mercies, and Fountain of all Goodness! Inspire from above the hearts of all Christians, to promote every where this great and singular work of Piety towards these poor Souls suffering in Purgatory. Thrice happy they, (says a grave and learned *Writer*,) and worthy eternal memory, praise, and benediction, who shall employ their pains, means, and endeavours, in the founding and erecting pious places, Colledges, and Altars, where *Masses* may be celebrated, *Offices and Rosaries recited*, and
Alms.

13.
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as
y,
c.
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Alms distributed, not only for the *Poor* yet living, but for the *Poor* departed. Surely such heroick persons, may expect high rewards for such holy works of charity. For if (as the Prophet *Daniel* affirms) *They shall shine like stars in the Firmament of perpetual eternity, who shall teach many to justice*; what may we not affirm of them, who shall shew mercy to a whole multitude, and by whose charitable means these millions of miserably afflicted Souls in Purgatory, shall be freed from their punishments, and seated in the happy mansions of an eternal Kingdome! No humane Tongue is capable to express the height of that Glory, which these Souls gain by such charitable endeavours, nor consequently the height of their merit, who shall procure it: *Merit*, which will receive a continual increase, till the worlds final consummation.

And now let us set down a compendious draught of such *Laws, Rules, and Orders*, whereby this our now happily begun *Association* of Suffrages for the Dead, may be hereafter governed and directed.

Rules

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Rules and Laws, for the Direction and Government of this Association of Suffrages for the Dead.

I.

Since Faith is the foundation of Prayer, (as the Apostle expressly tells us) *He that comes to God must believe;*) for it purifies our hearts, espouses our souls to God, causes our Prayer to be heard, and our Petitions granted: Therefore, Upon the day that any one is first received and inroll'd into this devout Association; He shall make a *Profession of his Faith*, before the Head Altar of the Virgin-Mother of Power and of Suffrages, in the ample manner and form following.

The profession of Faith.

I (A. B.) do believe in one God, the Father Almighty, Maker of heaven and Earth, of all things visible and invisible: And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God, Light of Light, True God of true God; Begotten not made, Consubstantial with his Father,

by

by whom all things were made: Who for us men, and for our salvation, descended from Heaven, and was incarnated by the Holy Ghost, of the Virgin Mary; And was made Man. Was also crucified for us under Pontius Pilate, Suffered, Dyed, and was Buried. And he arose on the third day according to the Scriptures: and ascended into Heaven, and sits at the right hand of the Father. And is to come again with glory to judge the Living and the Dead; of whose Kingdome there shall be no end. And in the Holy Ghost the Lord & Life-giver; who proceeds from the Father and the Son, and together with the Father and the Son is Adored and Glorified, who spake by the Prophets. And I believe One, Holy, Catholick and Apostolick Church. I confess one Baptism for Remission of sins: And I expect the Resurrection of the Dead, and the Life of the World to come.

I do steadfastly admit and embrace Apostolical and Ecclesiastical Traditions; and the other Observances and Constitutions of the Church.

Also I admit the holy Scripture according to that sense, which our holy Mother the Church, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures, hath held and doth hold: Neither will I ever take and interpret it otherwise

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otherwise than according to the unanimous consent of the Fathers.

I do also profess that there are truly and properly Seven Sacraments of the new Law, instituted by our Lord Jesus Christ; and necessary for the salvation of mankind; though they are not all necessary for every man: That is to say, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony: And that they do confer Grace: And that of these, Baptism, Confirmation and Order, cannot be re-iterated without Sacrilege.

Also I receive and admit the received and approved Rites of the Catholick Church, in the solemn administration of the aforesaid Sacraments.

Also I embrace and receive all and every the things which are defined and declared in the holy Council of Trent, concerning Original Sin and Justification.

I profess also, That in the Mass there is offered unto God a true, proper, and propitiatory Sacrifice for the living and the dead; And that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood together with the Soul and Divinity of our Lord Jesus Christ; And that there is made a Conversion of the whole substance of the Bread into the Body, and of the whole

whole substance of the Wine into the Blood: Which Conversion the Catholick Church calleth Transubstantiation.

I confesse also, that under either sole Species, all and whole Christ, and a true Sacrament is received.

I do constantly hold, that there is a Purgatory; and that the Souls therein detained, are helped by the suffrages of the faithful.

Likewise, That the Saints reigning with Christ, are to be worshipped and prayed unto; And that they offer Prayers to God for us; And that their Reliques are to be honoured.

I most firmly avouch, That the Images of Christ, and of the Mother of God, the perpetual Virgin, and of other Saints also, are to be had and retained; and that due honour and veneration is to be given them.

Also, I affirm, That the power of Indulgences was left by Christ in the Church; And that the use of them, is most wholesome to Christian people.

I acknowledge the holy Catholick and Apostolick Roman Church, for the Mother and Mistriss of all Churches; and I promise and swear true Obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Christ, Jesus.

I do likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and Councils of the Oecumenical, and particularly by the holy Council of Trent: And withall, I do condemn, Reject, and Anathematize, all things which are contrary therunto; and all Heresies whatsoever which the Church hath condemned, rejected and anathematized.

And I do promise, vow, and swear, That I will be careful to hold and constantly confess (through Gods help and assistance) this true Catholick Faith, out of which no man can be saved: Which at this present I do willingly profess, and truly hold: And also, That I shall endeavour (as far forth as I am able) to have the same held, taught and professed by those who are under me, or over whom, by reason of my charge, I shall have care, power, and authority.

So help me God, and all his holy Saints.

2.

Whosoever will become a Member of this pious Association, whether Man or Woman) to the end he may begin his Exercises with a pure and upright intention, to the increase of Gods glory, his own merit, and the comfort of the souls in Purgatory: shall upon the day of his entrance

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entrance, endeavour to clear his consci-
ence by *Sacramental Confession*; or at
least, by producing (as much as in him
lies) an Act of *sincere Contrition*: This
surely, as it is a most profitable practice
for all Christians; so it is chiefly to be
recommended to the frequent use of
the Brothers and Sisters of the Arch-
confraternity of the sacred *Rosary*, and
to the members of this pious *Association*
of *Suffrages*; whom it behoves to be
always so disposed and prepared, as
that they should be evermore sound fit
and ready to receive the Sacraments.
For Indulgences are not indifferently
obtain'd by all sorts of persons; but by
such only as have duly and diligently pu-
rified, prepared, and disposed their souls
to receive them, by precedent Penance,
&c. (as is more at large declared in our
Rosary Book, S. 12.)

Upon the same day also of his en-
trance, (or, if then lawfully hindered at
his next opportunity), he shall receive
the *Blessed Sacrament*, applying the fruit
of his Communion to the faithful de-
parted.

3. Every day throughout the whole
year, *The Stations of Rome* shall be per-
formed

formed in the Oratory of the Blessed Virgin *Mary*, of Power, and of Suffrages, for the benefit of the Souls suffering in Purgatory, (as they are practically set down in the next following Section.)

Also, The *Office of the Dead*, shall be there recited, upon each first Monday of the Month, and upon each Monday in Advent and Lent, according to the Rubrics of the Roman Breviary.

4.

Four *Anniversaries* shall be celebrated every year at the Rosary Altar, for the Souls of all our departed Brethren and Sisters, upon the Morrows of the four principal Feasts of our Blessed Virgin-Mother, which are these; *Her Nativity, her Annunciation, her Purification, her Assumption*: At which times the Rosarists (not otherwise hindered) should also assist, that they may expect the same Piety from their surviving Brethren, after their own departure. And during the celebration of these Anniversaries, they are not slightly but seriously to remember their deceased Brethren and Sisters of this *Confraternity*, and more particularly them of this *Association*, recommending their Souls to God the Father, through Jesus Christ
our

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our Redemer and Mediatour: And this chiefly after the *Elevation* of the sacred Eucharist, when the Priest, in the name of the whole Church, makes a memorial of all the faithful departed.

5.

Upon each first Monday of every Month, (not hindered by some solemn Feast of the Church) shall be celebrated at the Head Altar, a *solemn Mass of Requiem*, which shall be particularly applied to the faithful members departed of this Confraternity and Association: And the grace and Indulgence of the Priviledg'd Altar, shall be applied to that Soul, which (amongst them) is in greatest need thereof: And upon the same day shall be made a *Procession* (either before or after the chief Mass) for the same intention: In which the Litanies for the faithful departed, shall be recited; together with such Prayers as are hereafter set down.

6.

The Members of this Association, shall daily recite the Psalm *De profundis* with the Versicle and Collect: Or the illiterate shall say three *Paters* and *Aves* for the departed Brethren and Sisters of this Association.

S 3

7. As

7.

As often as it shall please God to call any member of this Association out of the World: All the Brethren and Sisters thereof, shall once at their first opportunity be present at *Mass* to pray for his Soul, or shall recite the *Office of the Dead* for him, or the *Seven Penitential Psalmes*, or the whole *Rosary* of the sacred Virgin. [For as often as any Rosarist (being duly disposed for the gaining of Indulgencies) shall recite the whole *Rosary* for the Souls departed, he gaines a Soul out of Purgatory, (as is declared in our larger *Rosary Book*. S. 13. Numb. 9.)]

8.

A *Mass of Requiem* shall solemnly be celebrated in the head Oratorie, for each member newly departed of this Association; with an application of the Priviledge above mentioned. It belongs therefore to the care of the Friends of the departed Brother or Sister, to signify speedily the day of their death to one of the Treasurers, appointed for that purpose; who with like speed and diligence shall signify the same to the rest of his Fellow-members, (at least

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so many of them, as he can conveniently summon ;) to the end they may be present at the celebration of these Funerals, upon the day designed by the Spiritual Director, and signified to them by the said Treasurer.

9.

A Book shall be appointed, wherein the Day of each Brothers and Sisters Departure, shall be punctuallie *registered*, (together with what Alms they bequeath to pious uses for the good of their Souls ;) by the Secretary of the Association : to the end there may be a perpetual memorial of their Charitie ; and that they may be *annually* prayed for, by their surviving Brethren and Sisters.

10.

Every Year, an *Octave* shall be deputed for the succour of the Souls in Purgatorie ; to wit, From the day of the Commemoration of all Souls untill the Eighth day following: In which *Octave* a Solemn *Mass* of *Requiem* shall be daily celebrated at the Head Altar ; with an intention of helping chiefly those Souls, which have longest remained in the punishments of Purgatory : And the grace

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and favour of the Priviledged Altar shall be particularly applied to that departed Soul of this *Association*, which shall stand in greatest need thereof.

II.

They who are more zealous and fervent in praying for the faithful departed, and who by a laudable custome come frequently to the sacred Communion: shall do very piously to offer up that propitiatory Sacrifice for the Soul of the lately departed member of this Association, and to apply their Communion for his relief and comfort.

When therefore their Charity towards their departed friends shall excite them to this efficacious sort of Devotion: Let them entertain themselves during that whole day (set apart for that holy purpose,) in such Acts, Exercises, and Cogitations, as are proper for that subject: according to the Practical method, prescribed in our Book of the *Christians daily Exercise*, S. 18. They may also most laudably add works of Super-erogation, as Alms, Penances, Mortifications, and such other Acts of Mercy and Piety, as their own private Devotion shall suggest unto them: Which when they have faithfully, fervently, and

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and with a pure intention performed; they may hopefully expect the happy accomplishment of their Redeemers firm promise, made to them in the holy Gospel, *Mat. 5. Blessed are the merciful, for they shall obtain Mercy.*

12.
As for the Government of this our Association of Suffrages for the Dead: We conceive it sufficient for the present, (the times, and circumstances duly considered,) To make choice of *one* *Worthy Patron* or Protector, who, whilst he lives, shall remain in that Office: Of *two Spiritual Directors*, who are to see these Prayers, Exercises, and Devotions for the Dead, daily and punctually performed at the head-Altar: Of *two Treasurers*, who are to take care of the Alms, and of all things necessary for the maintenance and ornament of the said Altar: And lastly, Of a *Secretary*, who is to take the Names of such zealous persons as desire to be admitted and inrolled into this sacred Association.

The Officers aforesaid of this Association, may either wear a Ring with a Deaths-head engraved upon it; or something

thing else, which may be hereafter agreed upon amongst themselves, to be born by them, as a particular badge of their piety towards the Souls in Purgatory.

14.

Finally, though all these Laws, Orders, and Rules, are in themselves very pious and profitable: and the Acts thereby prescribed, (being performed with a pure, simple, sincere, and charitable intention,) are very meritorious to them who shall please to aggregate themselves together in so holy an Association: Yet let them rest secure, That none of them are intended to try their Consciences, or to oblige them under the pain of any sin, to the practice thereof; but only, That they are for that time deprived of the merit of all such works, as they shall then neglect or omit to put in execution.

The Conclusion.

AND now (most Honoured and devout Rosarists!) let us seriously reflect back our thoughts upon the greatness and goodness of this pious design of exceeding here amongst us this holy Association.

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Association of Suffrages for the relief of the Souls in Purgatory: An Association of so singular Charity towards them, and of so much Benefit to ourselves: whereby they shall be made partakers of so many Suffrages, Sacrifices, Prayers, Alms-deeds, and other devout Actions, and we of so great Priviledges and Indulgences. Surely no day will pass, in which some Soul will not be freed from her punishment by these our pious endeavours; and in which we shall not by the same means increase our own merit.

For can we doubt, but that they coming to their Kingdom, will be mindful of them who wrought their felicity, and procured their speedy release from their dismal Banishment? Will not so many of them, as have received Tolace by our Suffrages, become our Advocates and Patrons? Will they not reciprocally pray for us, and plead our cause at the Tribunal of Gods Mercy: since we pleaded theirs so charitably at the Tribunal of his Justice? Will they not obtain for us a Protection and defence from all dangers of Body and Soul; and after our Pilgrimage, a happy passage to Paradise; where being joyned to them by a perfect Association, we shall unitedly

ly intone the Canticles of divine praise
for all Eternity?

Let us therefore (whom the pre-
venient Grace of God, from whom all
good proceeds, hath inspired with cele-
stious intentions, of assisting the poor
Souls suffering in Purgatory to the ut-
most of our power;) joyntly endeavour
the settlement, promotion, and propa-
gation of this charitable *Association*.
And so much the rather at this time,
when some new-Divines endeavour to
broach certain Doctrines, which seem
very much to derogate from this an-
cient and authentick sort of Devotion
and Piety.

*Litania pro fidelibus
defunctis.*

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Vater de cœlis Deus,

Miserere omnium fidelium defunctorum.

Vili Redemptor mundi Deus,

Miserere omnium fidelium defunctorū.

Spiritus Sancte Deus,

Miserere omnium fidelium defunctorū.

Sancta Maria,

Sancta Dei Genitrix,

Sancta Virgo Virginum,

Sancte Michael,

Omnes sancti Angeli & Archangeli,

Sancte Joannes Baptista,

S. Petre,

S. Paule,

S. Joannes,

Omnes sancti Apostoli & Evangelista,

S. Stephane,

S. Laurenti,

Omnes sancti Martyres,

S. Gregori,

S. Ambrosi,

Omnes sancti Pontifices & Confesso-
res,

Sancta Maria Magdalena,

Sancta Catharina,

Omnes sancta Virgines & Vidue,

Omnes sancti & sancta Dei, Intercedite
pro fidelibus defunctis.

Propitius esto. Parce eis Domine.

Propitius esto. Exaudi eos Domine.

Ab omni malo. Libera eos Domine.

Oras vel orde pro fidelibus defunctis.

Ab ira tua,

A potestate Diaboli,

A flamma ignis,

A Regione umbræ mortis,

Per immaculatam Conceptionem tuam

Per Nativitatem & Circumcisionem
tuam,

Per acerbissimam Passionem tuam,

Per sanctissimam Vulnera tua

Per pretiosissimum Sanguinem tuum,

Per crudelissimam & ignominiosissi-
mam mortem tuam,

Per multitudinem miserationum tu-
arum,

Peccatores, Te rogamus audi nos.

Qui Mariam absolvisi & Laxorem
exaudisti.

Ut parentes propinquos & benefacto-
res nostros a pœnis inferni eripere
digneris,

Ut omnes fideles defunctos, ab æterna
damnatione liberare digueris,

Ut desiderium ipsorum adimplere dig-
neris,

Ut Angelorum cœtus eis subueniat,

Ut eis Patriarcharum & Prophetarum
cunctis occurrat,

Ut eos gloriosus Apostolorum aban-
excipiat,

Ut candidatorum Martyrum trium-
phans exercitus eos laetus circumdet,

Ut eos sanctorum Confessorum agmen
deducat,

Ut jubilantium Virginum eorum corona
comilectur,

Ut, mitis atq; dulcis Jesu! tuis eis
aspectus benignus appareat,

Ut ad dexteram tuam in electorum
consortium eos recipias,

Ut eorum fidelium defunctorum quo-
rum specialis in terra memoria non
habetur, misereri digneris,

Ut fratres ac sorores, ex hac nostra
confraternitate & Associatione de-
functos a penis Purgatorii eripere
digneris,

Fili Dei! Fons pietatis,

Fili Dei! Rex Majestatis,

Agnus Dei! qui tollis peccata mundi,
Dona eis requiem.

Agnus Dei! qui tollis peccata mundi,
Dona eis requiem.

Agnus Dei! qui tollis peccata mundi,
Dona eis requiem sempiternam.

Christe audi nos.

Christe exaudi nos.

Pater noster, &c.

Vers. Et ne nos inducas in tentationem.

Resp. Sicut libera nos a malo.

Vers. Requiem eternam dona eis Do-
mine.

Resp. Et lux perpetua luceat eis.

Vers.

Te rogamus audi nos.

Verf. *A porta inferi.*

Resp. *Libera Domine animas eorum.*

Verf. *Requiescant in pace.*

Resp. *Amen.*

Verf. *Domine exaudi orationem meam.*

Resp. *Et clamor meus ad te veniat.*

Verf. *Dominus vobiscum.*

Resp. *Et cum Spiritu tuo.*

Oremus:

1. *In die obitus, sive Anniversarii*

DEus cui proprium est misereri semper
& parcere: te supplices exoramus pro
anima famuli tui *N.* quam de hoc seculo
migrare iussisti: ut non tradas eam in ma-
nu inimici; neq; obliviscaris in finem sed
jubeas eam a sanctis Angelis suscipi, & ad
patriam Paradisi perduc: ut quia in te
speravit & credidit, non penas inferni su-
stineat, sed gaudia sempiterna possideat.
Per Christum Dominum nostrum.

Resp. *Amen.*

2. *Pro omnibus fidelibus defunctis.*

Fidelium Deus omnium conditor & re-
demptor, animabus famulorum famu-
larumque tuarum remissionem cunctorum
tribus peccatorum: ut indulgentiam quam
semper

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semper optaverunt, piis supplicationibus
consequantur. Qui vivis & regnas in sa-
ecula seculorum.

Resp. Amen.

3. Pro Fratribus, Affinibus &
Benefactoribus.

DEus venia largitor, & humana salu-
tis amator; quasumus clementiam
tuam, ut nostra Congregationis fratres,
propinquos & benefactores, qui ex hoc
saeculo transierunt; beata Maria semper
Virgine intercedente cum omnibus sanctis
tuis, ad perpetua beatitudinis consortium
pervenire concedas. Per Dominum, &c.

Resp. Amen.

Modus officii pro mortuis.

Sacerdos aspergit feretrum aqua bene-
dicta, dicens:

Antiphona.

SI iniquitates observaveris Domine
Domine quis sustinebit?

Deinde recitat, Psalmum, 129.

De profunde clamavi ad te Domine:
Domine exaudi vocem meam.

T

Fine

Piant aures tua intendentes: in vocem deprecationis mea.

Si iniquitates observaveris Domine: Domine! quis sustinebit?

Quia apud te propitiatio est: & propter legem tuam sustinuit te Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, & cunctiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Verl. Requiem eternam dona eis Domine.

Resp. Et lux perpetua luceat eis.

Primum Responsorium.

Subvenite Sancti Dei, occurrere Angeli Domini; Suscipientes animam ejus, & offerentes eam in conspectu Altissimi.

Verl. Suscipiat te Christus, qui vocavit te de sinu Abraha Angeli deducant te.

Et repetitur.

Suscipientes animam ejus, & offerentes eam in conspectu Altissimi.

Verl. Requiem eternam dona eis Domine.

Resp. Et lux perpetua luceat eis.

Offerentes eam in conspectu Altissimi.

Pater

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Рассет постр, С.С. Secret.

Verf: Er ne nos inducas in tentationem.

Resp. Sedlibernus noster.

Vest. A porta inferi.

Resp. Ex no Domine animatus eius.

Verf. Requisiten in pacco

Resp. Amen.

Vers. Domine exaudi orationem meam.

Resp. *Et clamor meus ad te veniet.*

Verf. Dominus vobiscum.

Resp. *Eodem Spiritu rati*

ОУЧЕНИЦИ

Absolve quasumus, Domine, animam famulatus, [vel famula, vel famulo- rum, &c.] ab omni vinculo peccatorum, ut in Resurrectionis gloria tuar sanctas & electos tuos resuscitates [vel resuscitata, vel resuscitati, &c.] respiciet. Per Chri- stum Dominum nostrum. Resp. Amen.

Secundum Responsiones.

*Libera me Domine, de morte aeterna, in
die illa tremenda; quando caeli movendi
sunt & terrae dum veneris iudicare saecula
per ignem.*

Verſ. *Provens factus sum ega & vider,
dum diſcuſſo venerit, arq; ventura ira.
Quando Caeli movandi ſunt & terra,* 1773.

Verf. *Diosilla, dios ira, calamitatis & miseria, dios magna & amara valde. Dicitur veneris indidione secundum per ignem.*

Vers. Requiem aternam dona eis Domine; Et lux perpetua luceat eis.

Et repetitur Responsorium.

Libera me Domine de morte aterna, in die illa tremenda; quando Caeli movendi sunt & terra, Dum veneris judicare seculum per ignem.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, &c. Secreto.

Vers. Et ne nos inducas in tentationem.

Resp. Sed libera nos a malo.

Vers. A porta inferi.

Resp. Erue Domine animam ejus.

Vers. Requiescat in pace.

Resp. Amen.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Vers. Dominus vobiscum.

Resp. Et cum spiritu tuo.

Oremus.

Deus cui proprium est misereri semper & parcere; te supplices exoramus pro anima famuli tui N. quam hodie de hoc seculo migrare iussisti; ut non tradat eam in manus inimici, neq. obliviscaris in finem sed jubeas eam a sanctis Angelis suscipi, & ad patriam Paradisi perduc; ut quia in te speravit & credidit, non paeat inferni

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infernus sustineat, sed gaudia sempiterna possideat. Per Christum Dominum nostrum.

Resp. Amen.

Tertium Responsorium.

In Paradisum deducant te Angeli; in tuo adventu suscipiant te Martyres, & perducant te in civitatem sanctam Hierusalem. Chorus Angelorum te suscipiat, & cum Lazaro quondam paupere eternam habeat requiem.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, &c.

Secreto.

Vers. Et ne nos inducas in tentationem;

Resp. Sed libera nos a malo.

Vers. A porta inferi.

Resp. Libera Domine animam ejus.

Vers. Requiescat in pace.

Resp. Amen.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Vers. Dominus vobiscum.

Resp. Et cum spiritu tuo.

Oremus.

F*Ac, quasumus Domine, hanc cum servito tuo defuncto (vel famula, vel famulis, &c.) misericordiam, ut factorum suorum in panis non recipiat vicem, qui suam in votis tenuis voluntatem, ut fuit hic*

cum vera fide punitur fidelium carnis, in
illis cum tua miseratione societ Angelorum
choris. Per Christum Dominum nostrum.

Resp. Amen.

Ver. Requiem eternam dona ei Domine.

Resp. Eri lux perpetua luceat ei.

Ver. Requiescat in pace.

Resp. Amen.

Ver. Anima ejus & anima omnium fi-
delium defunctorum per misericordiam
Dei requiescant in pace.

Resp. Amen.

The Litanies for the Faithful Departed.

Which, (according to the fifth foregoing
Rule) are to be recited upon each first
Monday of the Month, in the head-
Oratory, in the Procession there and
then made for the relief of the Dead.

Lord have mercy upon us.

Christ! have mercy upon us.

Lord! have mercy upon us.

Christ! hear us.

O Christ! mercifully hear us.

O God,

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O God, the Father of Heaven !

Have mercy on the Faithful departed.

O God, the Son, Redeemer of the
World !

Have mercy on the Faithful departed.

O God the Holy Ghost !

Have mercy on the Faithful departed.

O sacred Trinitie, one God !

Have mercy on the Faithful departed.

Holy *Mary* !

Holy Mother of God !

Holy Virgin of Virgins !

Holy *Michael* !

All ye holy Angels and Archangels !

St. *John* Baptist !

St. *Peter* !

St. *Paul* !

St. *John* !

All ye holy Apostles and Evange-
lists !

St. *Stephen* !

St. *Lawrence* !

All ye holy Martyrs !

St. *Gregory* !

St. *Ambrose* !

All ye holy Bishops and Confessors !

St. *Mary Magdalen* !

St. *Catherine* !

All ye holy Virgins, and Widows !

All ye Saints of God, intercede for the
Faithful departed.

Pray for the Faithful departed.

Be Propitious. Spare them O Lord.

Be Propitious. Hear them O Lord.

From all Evil,

From your Anger,

From the power of the Devil,

From the Flame of Fire,

From the Land of the shadow of

Death,

By your immaculate Conception,

By your Nativitie and Circumci-

sion,

By your most bitter Passion,

By your most sacred Wounds,

By your most precious Bloud,

By your most cruel and shameful

Death,

By the multitude of your Mercies,

We Sinners, Beseech you to hear us.

Who gave to *Mary* Pardon, and to

the Thief Paradise,

That you will vouchsafe to free our

Parents, Kindred, Friends, and

Benefactors from their punish-

ment.

That you will vouchsafe to deliver

all the faithful departed from

eternal Damnation.

That you will be pleased to com-

pleat their desired happiness,

That the Quires of Angels may

comfort them,

Deliver them, O Lord.

We beseech you to hear us.

That

That the Patriarchs and Prophets
may succour them.

That the glorious Squadron of the
Apostles may receive them.

That the triumphant Army of the
Martyrs may encompass them.

That the holy Troop of the Con-
fessors, may conduct them.

That the joyful Company of Vir-
gins, may assist them.

That you, (O merciful Lord Jesu !)
will give them the sight of your
sweet countenance.

That you will place them on your
right hand, in the company of
your Elect,

That you will have mercy upon
those departed Souls, which
have no particular intercessors
upon earth.

That you will vouchsafe to pity,
spare and pardon all them of our
Confraternity and Association.

O Son of God ! the Fountain of
Piety.

O Son of God ! the King of Ma-
jesty.

Lamb of God ! who takest away the
sins of the World,
Give them Rest.

Lamb

We beseech you to hear us.

Lamb of God which takest away the
sins of the World,

Give them rest.

Lamb of God which takest away the
sins of the World,

Give them eternal rest.

Christ hear us.

O Christ, mercifully hear us.

Our Father, &c.

Ver. And lead us not into temptation.

Ans. But deliver us from evil.

Ver. Give unto them, O Lord, eternal
Rest.

Ans. And let your perpetual light
shine upon them.

Ver. From the gates of Hell,

Ans. Deliver their Souls, O Lord.

Ver. Let them rest in peace.

Amen.

Lord, hear my prayer.

Ans. And let my cry come unto you.

Ver. Our Lord be with you.

Ans. And with thy Spirit.

Let us pray.

1. *On the day of the Death, or the
Anniversary.*

O God! whose property it is, ever-
more to spare and to have mercy:
We most humbly beseech you for the
Soul

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Soul of your Servant (N.) which you have called out of this world: that you will be graciously pleased, not to deliver it into the hands of the enemy, nor perpetually to forget it: but that you will command your holy Angels to receive it, and conduct it to the heavenly Country: That since it hath hoped and believed in you, it may not suffer the infernal punishments, but may possess eternal happiness; Through Christ Jesus our Lord.

Ans. Amen.

2. For all the Faithful departed.

O God the Creator and Redeemer of all the Faithful; pardon (we beseech you,) the sins of all your Servants; and grant, that they may obtain your divine mercy, by these our pious prayers and supplications: Who liveth and reigneth for evermore.

Ans. Amen.

3. For our Brethren, Kindred, and Benefactors.

O God the giver of Pardon, and the lover of humane salvation! We beseech your Clemency to grant to the Brethren

Brethren of our Congregation, to our Kinsfolks, and to our Benefactors, who are departed out of this world, (by the intercession of the ever Blessed Virgin *Mary* and all your Saints,) that they may come to the fellowship of eternal felicitie. Through our Lord *Jesus Christ*.

Ans. Amen.

The manner of officiating for the Dead.

The Priest sprinkles the Hearse with Holy water, saying,

The Anthem.

IF you, O Lord! shall observe iniquities; Lord! who shall sustain it?

Then he recites the Psalm, 129.

From the depths I have cried to you, O Lord: Lord, hear my voice.

Let your ears intend to the voice of my supplication.

If you, O Lord! shall observe iniquities: Lord! who shall sustain it?

Because with you there is propitiation; and for your Law I have expected you, O Lord.

My

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My soul hath expected in your word :
my soul hath hoped in our Lord.

From the morning watch even till
night, let Israel hope in our Lord.

Because with our Lord there is mer-
cy: and with him plentiful redemption.

And he will redeem Israel from all
his iniquities.

Vers. Give them; O Lord! eternal
rest.

Ans. And let perpetual light shine
unto them.

The first Response,

Succour them, O ye Saints of God!
meet them O ye Angels of our Lord!
Receiving [this or] their Souls, and of-
fering [it or] them up in the sight of the
most High.

Vers. Let Christ who called [thee
or] them, receive [thee or] them; and
let the Angels conduct [thee or] them
into the bosom of Abraham.

And it is repeated.

Receiving their Souls, and offering
them up in the sight of the most High.

Vers. Give them, O Lord! eternal
rest.

Ans. And let eternal light shine unto
them.

Offering them up in the sight of the
most High.

Our

Our Father, &c. In secret.

Vers. And lead us not into temptation.

Ans. But deliver us from evil.

Vers. From the gate of Hell.

Ans. Deliver their Souls, O Lord.

Vers. Let them rest in peace.

Ans. Amen.

Vers. Lord, hear my Prayer.

Ans. And let my cry come unto thee.

Let us Pray.

Absolve, (we beseech you, O Lord!) the Souls of your servants, from all the bands of their sins; that in the glory of the Resurrection, they may breath amongst your Saints and Elect, through our Lord Jesus Christ.

Ans. Amen.

The second Response.

Deliver me, O Lord! from eternal death, in that fearful day, when as the Heavens and the Earth are to be moved; whilst you shall come to judge the world by fire.

Vers. I become trembling and fearful, when the enquiry shall come, and the future anger. When the Heavens and the Earth shall be moved.

Vers. That day, is the day of anger, the day of calamity and of misery, a day which

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which is great and very bitter; whilst
you shall come to judge the world by
fire.

Vers. Give them, O Lord! eternal
rest: And let perpetual light shine unto
them.

And the Response is repeated.

Deliver me, O Lord! from eternal
death, in that fearful day, when as the
Heavens and the Earth are to be moved;
whilst you shall come to judge the
world by fire.

Lord! have mercy upon them.

Christ! have mercy upon them.

Lord! have mercy upon them.

Our Father, &c. *In secret.*

Vers. And lead us not into temptation.

Ans. But deliver us from evil.

Vers. From the gate of hell.

Ans. Deliver their souls, O Lord.

Vers. Let them rest in peace.

Ans. Amen.

Vers. Lord! hear my Prayer.

And let my cry come unto thee.

Let us Pray.

O God! whose property it is, ever-
more to spare and to have mercy:
We most humbly beseech you for the
souls of your servants, which you have
called out of this world; that you will
be

be graciously pleas'd, not to deliver them into the hands of the enemy, nor perpetually to forget them; but that you will command your holy Angels to receive them, and conduct them to the heavenly Countrey: That since they have hoped and beleev'd in you; they may not suffer the infernal punishments, but may possess eternal happiness; Through Christ Jesus our Lord.

Ans. Amen.

The third Response.

Let the Angels lead them into Paradise, let the Martyrs receive them coming, and let the Saints conduct them into the holy City Jerusalem. Let the Quires of Angels receive them; and with poor *Lazarus*, let them enjoy eternal rest.

Lord! have mercy upon them.

Christ! have mercy upon them.

Our Father, &c. *In secret.*

Vers. And lead us not into temptation.

Ans. But deliver us from evill.

Vers. From the gate of Hell.

Ans. Deliver their souls, O Lord.

Vers. Let them rest in peace.

Ans. Amen.

Vers. Lord! hear my Prayer.

Ans. And let my cry come unto thee.

Let us Pray:

S Hew this mercy, (we beseech you, O Lord!) to your departed servants; that they may not be punished according to their deserts, who had the performance of your will in their desires: and that as the true Faith joyn'd them here to the company of believing Christians; so your mercy may associate them there to the Angelical Quire: Through Christ Jesus our Lord;

Ans. Amen.

Vers. Give them, O Lord! eternal Rest.

Ans. And let perpetual light shine unto them.

Vers. Let them rest in peace.

Ans. Amen.

Vers. Let their Souls, and the Souls of all the faithful departed, through Gods Mercy, rest in peace.

Ans. Amen.

SECT.

SECTION XIV.

The practical manner of performing the Roman Stations, in order to gain the Indulgences both for the living and the dead.

1. **B**egin with the Sign of the Cross, as formerly in all your other devotions and spiritual exercises.

2. Offer up your *Stations* for the generally recommended ends and intentions, in all the Concessions of Indulgences, specified in the preparatory prayer before the recital of the Rosary: O Lord, open my mouth, &c. page. 101.

3. With an humble and penitent heart, makethis following Act of Contrition; thereby to settle your soul in the state of Grace; which is a necessary condition for the gaining of all Indulgences.

An Act of Contrition out of our Book of the Christians daily Exercise.

O my Sovereign Creator, and sweet Redeemer! humbly prostrate at the feet

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fect of your dread Majesty; I acknowledge the multitude and greatness of the crimes I have committed against your divine goodness. I acknowledge them, O my gracious Lord God I with all possible shame and confusion; and I abhor them with as much sense of sorrow, as my poor heart is capable of.

Yes, my good God! It most heartily grieves me to have so heinously offended you: not only by reason of the benefits which I have received from your bounty, and abused by my ingratitude; though I have just cause to be exceedingly afflicted upon this consideration:

Nor for having forfeited my right and title to Heaven, and eternal felicity; though I make my earnest suit to your throne of mercy, that it may be again restored unto me.

Nor for having deserved Hell and eternal punishments; though I conjure your paternal clemency to deliver me from them.

But principally and as near as I can) only because my crimes are displeasing, opposite, and offensive to your infinitely amiable goodness: which merily for its own sake ought to be most sincerely, affectionately and gratefully honoured and obeyed by all your creatures. al-

though they could neither hope for any recompence, nor should dread any punishment.

In testimony of this my true sorrow, I here protest in your presence, (O my God!) that were all the felicities of heaven annihilated, and the fires of hell extinguished; so that there were no other good expected by serving you, than the sole rendering of my due love, gratitude and obedience; nor any other evil incur'd by not serving you, than the sole depriving you of your due honour; I would (and do even at this very instant) begin to love, honour, and serve your sacred Majesty, with as much fidelity, as my former excesses have had disloyaltie.

Give me pardon (O merciful Maker!) for my past sins and impieties; and grace to amend for the future: and though I am most unworthy to have my prayers heard, or my petitions granted; because I am so enormous an offender; yet (O merciful Father!) look upon your meek Son *Jesus*, whose precious blood I present unto you; and beg for his dear sake, that you will be propitious to me a miserable and wretched Sinner.

4. Whilst you vocally recite the 2^d

Paters

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Paters and Aves; you may mentally reflect upon some of the fifteen Mysteries, as they are set down in the *Rosary* of the sacred *Name of Jesu*; dividing the same into three days Stations, after this manner.

Upon the first day, meditate upon the five Mysteries of our Blessed Redeemers Life; to wit,

1. Christs Incarnation; reciting five *Paters* and five *Aves*, : and then adding these words: O Jesu Christ, the Son of *David*, have mercy upon us; [and when you intend your Stations for the benefit of the dead, say furthermore] and upon the souls suffering in Purgatory.

2. His Nativity.

Five *Paters* and five *Aves*, O Jesu Christ, &c.

3. His Circumcision.

Five *Paters* and five *Aves*, O Jesu Christ, &c.

4. His finding in the Temple.

Five *Paters* and five *Aves*. O Jesu Christ, &c.

5. His Baptism.

Five *Paters*, and five *Aves*. O Jesu Christ, &c.

Upon the second day, meditate upon the five mysteries of our Blessed Redeemers Death and Passion; to wit,

V 3

1. Our

though they could neither hope for any recompence, nor should dread any punishment.

In testimony of this my true sorrow, I here protest in your presence, (O my God!) that were all the felicities of heaven annihilated, and the fires of hell extinguished; so that there were no other good expected by serving you, than the sole rendering of my due love, gratitude and obedience; nor any other evil incurr'd by not serving you, than the sole depriving you of your due honour; I would (and do even at this very instant) begin to love, honour, and serve your sacred Majesty, with as much fidelity, as my former excesses have had disloyaltie.

Give me pardon (O merciful Maker!) for my past sins and impieties; and grace to amend for the future: and though I am most unworthy to have my prayers heard, or my petitions granted; because I am so enormous an offender; yet (O merciful Father!) look upon your meek Son *Jesus*, whose precious blood I present unto you; and beg for his dear sake, that you will be propitious to me a miserable and wretched Sinner.

4. Whilst you vocally recite the 25.

Paters

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Paters and Aves; you may mentally reflect upon some of the fifteen Mysteries, as they are set down in the *Rosary* of the sacred *Name of Jesus*; dividing the same into three days Stations, after this manner.

Upon the first day, meditate upon the five Mysteries of our Blessed Redeemers Life; to wit,

1. Christs Incarnation; reciting five *Paters* and five *Aves*, : and then adding these words: O *Jesu Christ*, the Son of *David*, have mercy upon us; [and when you intend your Stations for the benefit of the dead, say furthermore] and upon the souls suffering in Purgatory.

2. His Nativity.

Five *Paters* and five *Aves*, O *Jesu Christ*, &c.

3. His Circumcision.

Five *Paters* and five *Aves*, O *Jesu Christ*, &c.

4. His finding in the Temple.

Five *Paters* and five *Aves*. O *Jesu Christ*, &c.

5. His Baptism.

Five *Paters*, and five *Aves*. O *Jesu Christ*, &c.

Upon the second day, meditate upon the five mysteries of our Blessed Redeemers Death and Passion; to wit,

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1. Our Saviours washing his Disciples Feet.

Five Paters and five Aves. O Jesu of Nazareth, King of the Jews, have mercy upon us, and upon the souls suffering in Purgatory.

2. His Prayer in the garden.

Five Paters and five Aves. O Jesu.

3. His apprehension by Judas.

Five Paters and five Aves. O Jesu.

4. His carrying of the Cross.

Five Paters and five Aves. O Jesu.

5. His descent into Hell.

Five Paters and five Aves. O Jesu.

Upon the third day, meditate upon the five Glorious Mysteries of our Blessed Redeemer; to wit,

1. Christs Resurrection.

Five Paters and five Aves. O Jesu Christ, the Son of the living God, have mercy upon us, and upon the souls suffering in Purgatory.

2. His Ascension.

Five Paters and five Aves. O Jesu Christ, &c.

3. His sending the Holy Ghost.

Five Paters and five Aves. O Jesu Christ, &c.

4. The Crowning of the Virgin Mary, and the Saints.

Five Paters and five Aves. O Jesu Christ, &c.

5. The

Sect. 14. of saying the Stations. 295

5. The coming to judgement.

Five Paters and five Aves, and one Creed. O Jesu Christ, &c.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

An application of the Indulgence of the Stations to the Souls in Purgatory.

O Sweet Jesu! the dear and loving Bridegroom of the souls suffering in Purgatory: Give unto them (we beseech you) all that can be granted and given to us by the performance of these Stations: and let them (through your mercy and favour) feel the effects of the Plenary Indulgence, which we (relying upon the infinite treasure of your merits, upon the immense price of your blood, and upon the power of your Vicar upon earth) hope and have endeavoured to obtain in their behalf.

In particular, Deliver (O all-powerful Lord, and all-merciful Saviour!) from that dismal prison, and transfer into the liberty of your heavenly Paradise, the soul of our departed friend. N. &c.

And in case this Soul, for which we now most humbly crave your mercy,

stands in no need of this our desired succour; be you pleased (O compassionate Lord!) to look in mercy upon the Souls:

1. Of our Parents, Kindred, Friends, Benefactors.

2. Of such as have been most charitable in praying for the departed.

3. Of such as are left uncomforted, unremembred, unprayed for.

4. Of such as suffer most, or who should (according to your justice) remain longest in torments.

5. Of such as are in the first and next place to be released.

6. Of such as most loved *Jesu, Mary, and Joseph.*

7. Of such as suffer there upon our occasion.

8. And lastly: Look in mercy (we beseech you,) upon our own poor souls, as if they were already departed out of our bodies. We beg of you, (O blessed Jesu!) by the blood and water which gushed forth of your wounded side and heart, in your bitter Passion, to pity us even at this present, and to permit us to advance here the payment for such punishments as we should hereafter pay in Purgatory.

*Prayers for the dead; to Jesus,
Maria, Joseph.*

J E S U S.

O Jesu! the Saviour of our souls, whose inclination to do good to poor mankind, is so great, that you often press him to ask, and promise to grant his petitions; receive I beseech you this Prayer, which I most humbly present to your Throne of mercy, in behalf of [this my departed Brother or Sister] the souls suffering in Purgatory.

Remember, (O most compassionate Redeemer!) that it is a thing bought with your blood, designed to your glory, intended to be a coheir with you in your heavenlie Kingdom. Look upon it (sweet Jesu!) as a noble conquest of your Cross, and the sacred Trophee torn by your power out of the Devils clutches; and as such a thing afford it some solace in its sufferings, and free it from those flames, fetters, and prisons, which hinder it from enjoying that glory, whereunto your mercy hath predestinated it, which your Passion hath purchased, and which your goodness hath prepared for it.

If the tears of *Mary* and *Martha* did so pierce your tender heart, that they obtained the raising of their dead brother *Lazarus* out of his Sepulcher; be not less favourable and flexible (O dear Saviour!) to these my sighs, tears, and prayers, which I now pour forth before you, for the soul of my departed Brother (or Sister.) Speak only the word, (O all-powerful Redeemer!) *N, come forth of those flames*, and Purgatorie will render you a most prompt obedience, and the delivered soul will eternallie magnifie your mercies.

MARIA,

I most humble salute you Great Queen of Heaven and Earth, Glorious Mother of Jesus, Powerful Advocatrix of mankind, and Compassionate Comforter of the afflicted! these blessed Titles imbolden me your unworthy servant to beg your assistance for the poor soul [of my departed Brother or Sister] now suffering, (as I probable both fear and hope,) in the place of Purgatorie; and to petition you that you will be pleased to employ the power, the privilege and the friendship you have with your dear Son Jesus in his behalf, and for his release, comfort and pardon.

O great

O great and glorious Virgin Mother consider this suffering soul, as by your Son redeemed, and by your self beloved; and since you have interest in the salvation and joy of the souls purchased by the price of your Sons precious blood; take pity upon his soul, longing to behold your Son and your self in your glorie, and to sing forth your praises with the blessed Saints for all eternitie.

JOSEPH.

O faithful Steward of Gods sacred Familie, great and glorious *St. Joseph*! permit me to make my most humble address to you, in behalf of this poor soul suffering in the flames of Purgatory. It burns with an ardent desire to enjoy God, and to behold him in his heavenlie glorie; but the decree of the divine justice detains it from this desired happiness: be you therefore pleased, (O just man!) to interpose your pious intercession for the cancelling, or (at least) for the moderation of this severe Edict.

You formerlie freed *Jesus* and *Mary* from *Herod's* crueltie; free now this child of *Jesus* and *Mary* from the pains of Purgatorie; and obtain for him a speedy deliverance; that he may with you

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you and your dear sponse *Mary*, praise,
honour and enjoy *Jesus*, for all eternitie.

Amen.

*Airyt Oblation and Prayer, to JESUS,
MARIA, JOSEPH.*

O Created Trinitie! who whilst you
lived upon Earth, loved, served,
and honoured the increated Trinitie sin-
cerelie, faithfullie incessantlie: and who
now reigning in Heaven; behold, adore,
and enjoy the same divine Trinity, pure-
lie, perfectlie, eternallie!

O admirable, amiable, and honoura-
ble Trinitie, *Jesus*, *Maria*, *Joseph*! re-
ceive the Trinitie of powers, which is in
my poor soul, my Understanding, my
Will, my Memorie; to glorifie you, in
contemplation of that high and holy
Trinitie of the divine persons, the Fa-
ther, Son, and Holy Ghost.

O Trinitie! so lovelie in your selves,
so loving to mankind, and so desirous
of my salvation! assist me in loving you,
help me to honour you, and efficaciously
procure the salvation of my Soul.

To this end, O *Jesus* my Saviour! Present your sacred Wounds to your
Eternal Father, and the precious Blood
you poured forth in your Passion for my
sake.

O *Mary*,

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O Mary, my Mother! Discover your maternal breasts unto him, and mind him of the Virginal milk; wherewith you suckled his coeternal Son, the Word Incarnate.

O Joseph, my Patron! Shew him your hands, and offer him the Sweat of your brows; whereby you charitablie contributed to the corporal nourishment of *Jesus* and *Mary*.

O compassionate Trinitie, *Jesus, Maria, Joseph!* Be you joyntly pleased to sanctifie my Thoughts, to purifie my Words, to perfect my Actions; that so I may be agreeable to the glorious Trinitie, Father, Son, and Holy Ghost: And let me be so happy both in life and death, in time and eternitie, as to belong to *Jesus, Maria, and Joseph.*

*Gloria, laus, & honor,
Iesu, Maria, atque Joseph.*

FINIS.

THE FIRST PART OF THE HISTORY OF THE
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